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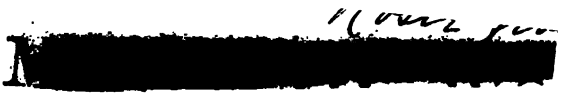

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MEN AND WOMEN.

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MEN AND WOMEN.

BY

JAMES PLATT, F.S.S.,

AUTHOR OF

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&c., &c.

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TO MEN AND WOMEN.

"A new commandment I give unto you,
That ye love one another."

INTRODUCTION.

"What a strange thing is man, and what a stranger
Is woman!"—*Byron.*

I HAVE called this book "Men and Women," because, although much that is said relative to the one sex may be applicable to the other, yet there are some respects in which they differ. "Sex is fully ascertained to be a matter of development. All beings are, at one stage of the embryotic progress, female; a certain number of them are afterwards *advanced* to be of the more powerful sex." Human nature is applicable to men and women, and in speaking of humanity in general the two sexes are intended to be referred to; but the registration appeal argued in 1868 on the Act of 1867, was decided on the word "Man." "It was held that that word was not used to distinguish mankind from beasts or angels, but to distinguish men from women."

The above quotation is applicable alike to men and women. "It needs a shrewd man to know another. But did that man ever live who thoroughly knew a woman?" What puzzles we are to each other, and how little the one sex understands the other, is proved by the lives spoiled by ill-assorted couples in matrimonial and business partnerships. As regards husband and wife, Mr. John Morley has said truly that "The painful element in companionship is not difference of opinion, but difference of temperament." So it is in business partnerships; how many concerns fail because the partners' temperaments are not in accord—each rubs the other the wrong way, and draws out the worst instead of the best parts of their natures. Observe and reflect, and you will find that it is

"Temper, not trouble, makes the misery of most men's and women's lives."

Experience is useless unless by its aid we avoid the errors of those who have preceded us in life's journey. If it be true "That man individually is an enigma, but in the mass a mathematical problem," is it not our duty to study men and women more than has been done, so as to make the lives of the majority more comfortable and happy than they have been, through neglect of the ordinary laws of prudence and reflection? I am aware that it is impossible to say what any particular man or woman may do before they depart to join the majority; but if the statistics of disease, crime, &c., enable us to predict that so many out of every 1,000 born will be afflicted with certain diseases, commit various kinds of crime, and die before they reach a certain age; it is sufficient evidence to prove that these results are due to certain causes, and if the causes were modified or removed, the effects would be gradually lessened, and, if the remedial processes be steadily persisted in, must be ultimately removed.

The altered position of women is a subject that requires the most careful consideration—she claims rights, and responsibilities hitherto denied her. She is not content to lead indirectly by her home influence, but wants to take an active part in life's struggles. Women now ask to take those positions in life as bread-earners, as electors and as representatives locally, and inferentially imperially, that only men have hitherto occupied. Although there were many disabilities that needed removal, particularly those relating to property and a wife's earnings, I cannot but view with misgiving many of the other claims put forward on behalf of "Women's rights." Her strength lies in her weakness, her power for good or evil in her home influence, in her increased knowledge of man's body and brain, that they may develop their children, physically and mentally, to the extent of their capacity.

The following is from the "Supplement to the Forty-fifth Annual Report of the Registrar-General of Births, Deaths, &c.," published in 1885:—

Annual Mortality per 1,000 *of Males and Females in Successive Decennia.*

	Males.				Females.			
	1841–50	1851–60	1861–70	1871–80	1841–50	1851–60	1861–70	1871–80
All Ages ..	23·11	23·05	23·61	22·61	21·58	21·32	21·28	20·00
Under 5 years..	71·20	72·43	73·16	68·14	61·09	62·74	63·43	58·10
5 „ ..	9·16	8·51	8·15	6·67	8·89	8·42	7·76	6·20
10 „ ..	5·12	4·88	4·46	3·69	5·42	5·06	4·48	3·70
15 „ ..	7·05	6·69	6·16	5·23	7·88	7·38	6.62	5·43
20 „ ..	9·50	8·83	8·45	7·32	9·08	8·53	7·96	6·78
25 „ ..	9·94	9·57	9·90	9·30	10·55	9·92	9·68	8·58
35 „ ..	12·85	12·48	13·46	13·74	12·91	12·15	12·03	11·58
45 „ ..	18·22	17·96	19·16	20·05	16.04	15·20	15·55	15.59
55 „ ..	31·81	30.85	33·00	34·76	28·44	27·01	27·77	28·54
65 „ ..	67.51	65·33	66·69	69·57	60.97	58·66	58·80	60·82
75 & upwards	168·56	165·40	164·64	169·08	157·89	155·45	154·28	155·83

If we take the age-distribution of population (persons) of England and Wales (mean of 1871 and 1881) we find as follows :—

Age Periods.

All ages.	under 5	5	10	15	25	35	45	55	65	75 and upwds
1,000	136	120	107	97	147	113	86	59	33	13

So that out of 1,000 deaths, 256 still die at and under 5 years of age; and although it is satisfactory to see the death rate has fallen for the earlier age-periods so considerably, the value of the figures is in showing us, that the loss of life at and under 5 years of age arises from remediable causes, and, we may confidently assert, is contrary to the Creator's wish. At Hampstead, for the week ended May 25, 1889, 70 deaths were registered, out of these 70, 23 children died under 5 years of age, of which 16 died in the first year. It is a sad fatality, affecting often the health of the parents, much of which might be remedied, if women were properly prepared for their responsible duties in life.

Children at birth are as sensitive as hot-house plants, and require great care, more especially in keeping the skin clean and in healthy activity. How many lives would be saved yearly if parents understood Nature's warning of chilliness, especially cold feet. Too often boys and girls complaining only get laughed at; and the catarrhal attack that follows is spoken of as only a cold; and so by insensible degrees is laid the foundation of tubercles in the lungs, and other maladies, which show themselves only when arrived at an incurable stage. A thoughtful woman, watching her home and children, will take steps to get rid of any complaint of an abiding sensation of cold, however slight, on the part of her children; and impress on them the danger of wet as well as cold feet. A person in ordinary health may walk about for hours in the open air with wet feet without injury, provided he rubs his feet with a towel and puts on dry stockings and shoes *immediately* on returning home. Explain to your children that it is not the mere wetness that causes the evil, but the check to perspiration, and the unequal distribution of blood to which the accompanying coldness give rise, that they have to guard against. Children want pure air and well-ventilated but not draughty rooms. The value of a constant circulation of pure air was proved by Dr. Joseph Clarke, of Dublin, when he read at the meeting of the British Association at Edinburgh, September 1834, an abstract of a Registry kept in the Lying-in-Hospital, Dublin, from 1758 to the end of 1833; from which it appeared "that, in 1781, every sixth child died within nine days after birth of convulsive disease, and that, after means of thorough ventilation had been adopted, the mortality of infants, in five succeeding years, was reduced to nearly *one* in *twenty*."

Instead of becoming County Councillors, women should study the laws of health, so as to safely steer the young life through its most critical stages, and prepare it for what it will have to suffer and be liable to in the journey of life. What suffering is caused in life from the great mortality between twenty and twenty-five! Just as the fond parents are expecting the son or daughter to begin a new life they

suddenly succumb to the conqueror, death—and the money and care that has been spent to fit them for life's duties is lost, and nothing remains but a lifelong regret of "what might have been," and comments upon the inscrutable decrees of Providence; whereas, in the majority of cases, the early death might be traced to neglect of the laws for the healthy development of the body at certain periods, and not having explained to the young the structure and uses of the different organs of their bodies, more especially the lungs and skin; hence, they heedlessly give way to their predominant inclinations, and fail to protect their bodies against the evils of exposure to sudden changes of temperature, draughts, &c. "The consequence is that the body being weak at that age, from the rapidity of growth and want of consolidation, external causes act with double energy, and lay the foundation of consumption, or other forms of disease, without any means being used to counteract their influence; and that a greater mortality takes place during the few years of adolescence, than at an earlier or more advanced period of life.

"Considering that the human frame is constructed to endure, in many cases, for sixty, seventy, or eighty years, it must seem extraordinary to a reflecting mind that, in some situations, one half of all who are born should die before attaining maturity; and that of 1,000 infants born and reared in London, 650 die before the age of ten years. It is impossible to suppose that such a rate of mortality was designed by the Creator as the unavoidable fate of man; for by the gradual improvement of society, and a closer observance of the organic laws, the proportion of deaths in early life has already been greatly reduced. A hundred years ago, when the pauper infants of London were received and brought up in the workhouses, amidst impure air, crowding, and want of proper food, not above one in twenty-four lived to be a year old; so that out of 2,800 annually received into them, 2,690 died. But when the conditions of health came to be a little better understood, and an Act of Parliament was obtained obliging the parish officers to send the infants to nurse in the country, this

frightful mortality was reduced to 450, instead of upwards of 2,600! Can evidence stronger than this be required to prove that bad health frequently arises from causes which man may often be able to discover and remove, and which, therefore, it is his bounden duty to investigate and remove by every means which Providence has placed within his reach."—*"The Principles of Physiology," by Andrew Combe, M.D.*

We have much improved since 1836, when this book was published; but much remains yet to be done, and the essential point is to build and rear up the human structure scientifically, by a rigid adherence to the physiological laws. This can only be done by women being taught so that they may understand the laws for the preservation of health, and as nurses, teachers, and above all as mothers, help to improve the physical and mental development of men and women. If not checked, the men and women of the future must suffer physically from the present craze for excessive education—especially the young; for the proper development of whose bodies, instead of so many successive hours being devoted to study and to books, there should be at intervals, not too long apart, a little cheerful and exhilarating exercise in the society of their young companions, or in games of dexterity. The play-ground should be, and would be, under proper supervision, a valuable auxiliary to mental study, giving vitality for languor, and willingness to learn when not over-taxed. Children vary so, that it is unwise to lay down any positive rule at what age a child should be sent to school; but it is better for them to be sent too late than too early. It is only excusable on the ground of ignorance, which causes parents and others to want too early or excessive cultivation of the minds of children; it is cruel and fatal even to commence the systematic education of children too soon, or to stimulate the infant mind into a state of unhealthy activity. It is not the best but the *worst* mode of teaching which forces on the infant mind at the most rapid rate, without regard to health or any other consideration. What is the consequence of this cramming system? En-

feebled nervous system and broken health. Dr. Brigham says of infant prodigies, "I have myself seen many children who are supposed to possess almost miraculous mental powers, experiencing these effects and sinking under them. Some of them died early, when but six or eight years of age, but manifested to the last a maturity of understanding, which only increased the agony of separation. Their minds, like many of the fairest flowers, were "no sooner blown than blasted;" others have grown up to manhood, but with feeble bodies and a disordered nervous system, which subjected them to hypochondriasis, dyspepsia, and all the protean forms of nervous disease; others, of the class of early prodigies, exhibit in manhood but small mental powers, and are the mere passive instruments of those who, in early life, were accounted far their inferiors."

The above will not happen when parents, more especially mothers, understand physiology; until they do, there is a simple rule that *all* may understand and should follow: don't force education too soon or too fast; let the development of the body, so as to gain physical health and strength, take the precedence. You do not benefit their brains, on the contrary, you do injury by forced and injudicious cultivation of the intellect; and too many hours' study with the close confinement will do that mischief, that no subsequent skill or management can remedy. It is only by a wiser and more rational training of the young that we shall start them in life with the best of all gifts, "the healthy mind in the healthy body." Another very important—nay, essential point, with the young is getting them into good habits; by example, as well as precept, training them to be industrious and thrifty, methodical and accurate, observant and thoughtful, truthful and honest; pointing out to them clearly and unmistakeably that as they sow they will reap, every effect in life being traceable to its cause. Practically, we want a belief that, by taking the proper steps at the right time, it is possible to make men and women better, happier, and more useful than they have hitherto been. It is to help in this object my book has been written.

"'Know thyself,' saith the sage. It is the most difficult and the most depressing of all tasks, and not a very useful one when accomplished." ("*Guilderoy*," *Ouida*.) I regret having to differ from this accomplished writer; in writing this book, my object has been to prove to men that their proper study is to know themselves, their strength and weakness. My desire is to stimulate their curiosity, and thereby cause more inquiry by men about man; to strengthen their self-respect, which would inevitably follow from a greater knowledge of the human race in its varied aspects; and so foster and develop within all the highest attributes of manhood, so that henceforth throughout the voyage of life their object will be to

"Dare do all that may become a *man*."

This daring to do, this desire to improve and make progress, has caused the upward progress in the past, and will hasten the onward progress of the present. It is the distinguishing characteristic of man, and arises from a mental endowment which places him far above, and quite distinct from, all other animals. Too much importance has been placed upon the similarity of structure between the body of man and that of the other animals; and too little has been given to his mental or psychical endowments in comparison with those of other animals. The great distinction between men and all other animals is the fact that he is *progressive;* whilst all other animals remain stationary, without change, as the ages roll on, always the same.

If man originated from some other animal, how is it that his brain power is so much superior, and that he is capable of doing things that no other animal ever has done? How is it that he can think and speak, observe, compare and reflect, and thereby alter and improve; whilst those he is said to be descended from remain *mentally* as they were at the beginning, and to all appearances will be the same unto the end?

The similarity of structure is explained by the fact that man is an animal in many respects, therefore has many

parts and functions in common with other animals; and even if we admit (which I do not) that there is no direct break in the chain of animated being, any one with a knowledge of human nature must allow that there is such an essential difference between the life of man and animals, as to justify the opinion that he must be considered as a distinct species; as although he has functions and qualities possessed by other animals, he has many that no other animal has.

Do not imagine that I wish to disparage animals; on the contrary, to the extent of their powers they are collectively more perfect than man: "Observe the honey bee and the ant; contemplate the economy of their dwellings, their local memory, the care they take of their progeny, their anger and revenge, and their natural language! Is there anything more curious than the conic-hole of the pyrmicolean; than the web of the spider?"—*Spurzheim.*

Throughout the whole of animated Nature, the same wonderful adaptability of each and every animal to its surroundings, the same marvellous instinct to do what is necessary to live, and continue its kind, exists; but in man alone we find the power of development, the capacity of forethought, the power to trace events to their cause, the knowledge of right and wrong. Animals obey a wonderful guide within them, called instinct—it is sufficient for their needs. But man, in addition to instinct, for his protection and to maintain himself here requires knowledge, thrift, invention, reason. He is free to act, but is responsible for his actions, and is punished or rewarded in this world in exact accordance to his knowledge of, and observance of, or ignorance of, and disobedience to, the Creator's laws. Analyse, dissect the lives of successful men, and their success will be found due to a superior special knowledge, and an aptitude for comprehending their particular vocation, combined with a watchful patience, perseverance and tact. Those less happily gifted for their calling go blundering on, and yet are astonished at having failed where the others have succeeded, although they have done nothing to secure success.

Life does not receive from us the attention it deserves; men and women have never been studied from a practical point of view, as they should have been. Life is a stage upon which men and women are the most important players. All men and women are more or less actors, and succeed in life in proportion to their histrionic capacity. Failures in life may often be traced to the want of tact in man or woman to hide from others a weakness that might not ruin them, but the knowledge of which by others prevents that confidence in them which is essential to success; yet many of the successful may be equally weak, but they have the power to conceal their failing from others, and go through life and depart therefrom without their most intimate friends being aware of a weakness that, if known, would be their social ruin. Joseph Surface's are more plentiful than is generally believed, and Theodora is not the mere creation of a dramatic author's imagination. These base inclinations, this horrible longing, this sensual craving will at times enter into the highest souls, and conquer them by a force superior to the arguments of reason, the dictation of prudence, or the rules of morality.

I think it would be wiser to be more open and frank with the young upon these matters; let them understand the bad as well as the good in human nature. We shall best protect them and save them from falling over a precipice by pointing out to them where it exists, and where they are most likely to be met by the temptation. Point out to them the inevitable result from yielding—loss of self-respect, and an insatiable desire, that hell upon earth, one of those appetites, whether it be money, wine or women, which will allow its victim no rest *till* it is gratified, and no peace *afterwards*. Compare this with the reward of self-denial —increased self-respect, and the happiness and content that can only follow from legitimate pleasures rationally indulged in. Plato said "that men should govern their passions;" and others, in every age, have told men and women the same. But it is useless shutting our eyes to the fact that they have not done so, and, if anything, seem less inclined than ever to obey the philosopher's advice. They

may, as before intimated, be more prudent and act with more discretion, keeping the fact locked up in their own brains; but now, as heretofore, the majority are slaves to passion until threescore years and ten, and after. Walpole was right, when he said that "Every man has his price"—that is, his weakness. Men that would not be tempted by the wealth of a Rothschild are to be bought by a woman's smiles. Men of inflexible will and resolution, with a nerve that never blanched before trouble or danger, a brain that has never failed them in aught else, succumb to some woman who has the power to make or mar them by her smile or frown. Every man has his weakness; to master man or woman, learn their weakness.

> "We oft by lightning read in darkest nights;
> And by your passions I read all your nature,
> Though, you at other times can keep it dark."—*Carewe.*

There is only one real test of a man's character—"the actions of his daily life." We best learn what a man is by what he does. There are men and women whose character can be read by their faces; there are some men and women who instinctively seem to realise the men or women who can be trusted or not; but to the mass of people the countenance of a man or woman is not an index to their inner self, to be read like a book. We find in God's laws compensation in most things. Pope tells us "of the low cunning which Nature, kind, indulgent parent gave, to supply the place of wisdom to the knave." The same protection is afforded to the bad people against the physiognomist, or reader of faces. These people possess an exceptional amount of secretiveness; it is their abuse of this faculty that causes their wickedness; but the same faculty protects them, by enabling them to hide their wickedness. In Beckford's *Vathek* "it is one of the punishments of the damned that they have a window in their breasts, through which their burning hearts are visible;" but living men, at least, have no windows in their faces. We must believe, with Beaumont and Fletcher, that no man has "a

soul of crystal," through which his actions may be read; that "men's hearts and faces are so far asunder" they can "hold no intelligence."

Ouida has great skill in laying bare before her readers the inner workings of man's soul, and her writings deserve the thoughtful consideration of her sex. To the majority of men the following applies: "My dear, I can assure you of one thing—no man is constant to one woman. Male constancy is not in nature, and therefore is not demanded in law. I understand that you are in love with your husband, and therefore it is impossible for you to understand why he is no longer in love with you. I can tell you, my child, that Nature has made man inconstant; utterly inconstant through his senses, even when he remains constant in his heart. It is terrible to you; it is terrible to every woman when she learns it for the first time. But the only women who ever arrive at retaining happiness are those who recognise this as a fact, and allow for the man's infidelity as they would pardon an infant's forwardness.

"It can never be the same thing between a man and a woman," thought Vernon. "She—if she be a woman, young and innocent—she has a clean bill of moral health, has nothing to conceal, and nothing that she would hesitate to confide. But he has, and must have fifty thousand things in his past and present that are not subjects for confidences. His life cannot be narrowed to what is to be told to his wife. Other women have claims on his silence and honour; in a word, he is a man, and requires a man's larger liberty of action. When moralists pretend that it should be otherwise, they substitute a conventional fiction which has led to hopeless pretensions and heartburnings amongst women. Even a lover does not give for any length of time the same kind of fidelity that the woman gives to him, though a lover's fidelity is more stimulative than that of a husband, more tempted to remain true because uncertain of its tenure. Dumas *fils*, and many other writers, are fond of pretending that fidelity should be equal in both sexes; but they only put forward a wholly untrue and impossible thesis, and make women wretched because they incite them to

demand what both nature and law will for ever unite to refuse them."—*Guilderoy*.

I have introduced the above because it is one of the subjects, in the altered position in modern society that woman now occupies, that must be settled upon a proper basis. If Ouida be right, it is best that woman should accept the inevitable, and guide her conduct accordingly; if wrong, Society should equally condemn man and woman, and the law should treat both alike, if the frailties are only due to a want of self-control and self-restraint within their power, if they were properly trained to exercise it. Woman, now she has advocates amongst her sex asking for her rights, naturally asks the question, "Why should a man be allowed to violate his marriage vows more than a woman?" The reply is, "That Society and the law are justified in acting more leniently towards one partner in the contract than the other, because Psychology and physiology give sufficient reasons for their doing so." I think there are sufficient reasons for the greater leniency, but am also confident that, if young men were properly trained, and habits of self-denial and self-control judiciously cultivated at the right time, there would be less self-indulgence, and women would have less to forgive, and men be much happier in rising superior to temptation.

"If he had understood human nature at all, he would have known that her ignorance alone would never have driven her to such a display of emotion; but he knew little of the nature of women—few men do!" ("*A Dangerous Experiment:*" *Lady Duffus Hardy*.) I suppose her ladyship is right, or men would not make such mistakes in the selection of their partners and companions for life. My wife always tells me that I know nothing about women. Well, it is a pity 'tis so, for the journey of life would be a more agreeable one for both sexes, if each paid more attention to the subject, and knew the nature of each other better, before, as now, it is too late. After the irrevocable step has been taken, we soon find out how we differ, how unsuitable we are to each other. Surely with a very little care we might ascertain before, instead of after marriage,

each other's temperaments and disposition. Lives are made wretched because of a reticence that is bad for both, the happy go lucky idea that it will all come right after marriage is a most grievous error.

Woman's rights is a complex social and political movement, arising out of certain conditions of society in various civilised countries, particularly in England and America. The advocates of women's rights vary in their fundamental principles and demands; but in general the movement may be defined as one for the equalisation of the sexes, or the abolition of all privileges, social or political, by which one sex is distinguished from the other; such distinctions, it is stated, being based on usurpation and injustice, and therefore injurious to society. In its full extent the movement, politically, claims for women admission to the franchise, and the abolition of all laws unequally affecting them, or tending to place them under the guardianship of men; socially, it implies the opening to them of all occupations at present monopolised by men, and for access to the same means of education, and to the exercise of the duties of life. In 1851 an article in the *Westminster Review* on the enfranchisement of women formally introduced the movement to this country. There is no doubt many changes were needed; more especially a law to protect the property of women when they married, and their earnings after marriage. But I do not think women are by nature adapted or intended for many of the occupations of men, or that her sphere is at the Bar or in the Senate. The highest ambition of man should be to study law, medicine, or politics, with the intention of relieving men of pain or injustice, and to remove obsolete and unjust laws; and base upon just principles the laws that govern the State; but woman's sphere is the home: it is there she has a power to benefit alike man and woman; it is there her mental powers should be exercised, as it is there that her various attractions and charms can be displayed to the greatest advantage for humanity and her own happiness.

The Married Woman's Property Act, 1882, was an act of justice in rescuing woman from a disability she had

ered, and giving her legally the power "of olding, and disposing, by will or otherwise, of personal property as her separate property, manner as if she were a *femme sole*, without ion of any trustee." The rights bore also s; woman became liable to the extent of property on any contract, and could be sued, any damages or costs recovered against her in any legal action was payable out of her separate estate. "Every married woman carrying on a trade separately from her husband shall, in respect of her separate property, be subject to the bankruptcy laws in the same way as if she were a *femme sole*."

The value of the Act was in giving back to woman the rights as regards property that heretofore marriage had deprived her of. Every English woman who was married after January 1st 1883, "was entitled to have and to hold as her separate property, and to dispose of in manner aforesaid, all real and personal property which shall belong to her at the time of marriage, or shall be acquired by or devolve upon her after marriage, including any wages, earnings, money, and property gained or acquired by her in any employment, trade, or occupation in which she is engaged, or which she carries on separately from her husband, or by the exercise of any literary, artistic, or scientific skill. . . . A married woman may, by virtue of the power of making contracts hereinbefore contained, effect a policy upon her own life or the life of her husband for her separate use; and the same and all benefit thereof shall enure accordingly. . . . Every woman, whether married before or after this Act, shall have, in her own name, against all persons whomsoever, including her husband, the same civil remedies, and also the same remedies and redress by way of criminal proceeding, for the protection and security of her own separate property, as if such property belonged to her as a *femme sole*. . . . A wife doing any act with respect to any property of her husband, which, if done by the husband with respect to property of the wife, would make the husband liable to

criminal proceedings by the wife under this Act, shall in like manner be liable to criminal proceedings by her husband."

The intention of the Act is clear enough; woman ceased to be deprived of her rights as an individual by the contract of marriage; but in retaining the rights of a *femme sole* against others, her husband included, she also rendered herself liable to similar responsibilities, that heretofore the husband alone had had to discharge. But although since January 1, 1883, it has been decided that husband and wife are not one person, and it follows that in many cases the wife's income is separate and distinct from that of her husband, and not subject to his control, we find that the Inland Revenue still considers the joint incomes of husband and wife as being one for the purposes of taxation, and assess them accordingly. For example, if the income of the husband is £300 a year, and that of the wife £120, the income is assessed at £420; whereas if the same two persons were not married, the man would have an abatement of £120, and the woman would be exempt. Two brothers, or a brother and sister, or any other two persons living together, except husband and wife, would only pay on £180, instead of paying, as husband and wife have to do, on £420. This seems unjust; it is certainly contrary to the principle of the Married Woman's Property Act, and ought at once to be remedied.

There is still too exclusive a feeling by some men and societies as regard women. For example, in the *Globe*, May 27, 1889, is the following: "Sir,—Your issue of yesterday's date contains a statement that a 'lady was elected a Fellow of the Royal Society of Literature for the first time since Miss Hannah More.' Allow me to inform you that neither the last-mentioned lady nor any other lady has been elected a Fellow since the inauguration of the Society, the election of women having been held to be *ultra vires* by the charter, a view since confirmed by the late unanimous decision of the Appelate Court in Hope and Sandhurst, &c." (*P. Colquhoun, President.*) I fail to see any reason why women should not be elected as Fellows of

the Royal Society of Literature. In art, literature, and music the sexes should be put upon an equality, and no right, privilege, or honours accorded to the one, should be denied to the other. The only reason for disability in any occupation is, that it is for woman's own good she keep to her legitimate and natural sphere of occupation, the home and family; but having the time and capacity for the study of art, literature, or music, she has as much right to be a candidate for any of the honours associated with these pursuits as men.

Woman—her altered position, her greater power for good or evil, is one of the most important social subjects of the day. My only fear is, that in attempting to do men's work, they will neglect their own legitimate sphere—the home; her true friends should advise her to use her power for good there. Prepare them for the management of the home; the understanding of children's bodies, so as to rear them healthfully; study their brains, so as to give support when needful and counteract any tendency to evil; study human nature in its every aspect, so as to mould and develop as perfect a being physically, mentally and morally, as is possible from the material in her charge. In this way, woman will do more good alike to man and woman, and for her own happiness, than interfering with politics, or the government of the State. She has, first of all, to learn how properly and most effectually to govern the house, and rear and educate into good habits her children. Practically, men have yielded to women, whilst claiming to be her superior. She now asks to be legally recognised as his equal; and there can be no doubt it will be better for both if men were to consider her more as an intellectual friend, helpmeet and companion, than as a toy to pass away an idle hour, as heretofore. The change should be beneficial to each, and aid in the progress of both. In her own department—the home, the higher the position occupied by women, and the greater respect she is held in by men, will be to the advantage of both.

We must, in considering this question of the rights of

woman, think of the effect such a social revolution will have if women be free. In my opinion, they are, and I used the word because Mill says: "There remain no legal slaves, except the mistress of every house." That some men abuse their marital rights, and brutally tyrannise over their wives, is unfortunately true; but such men are not influenced in their conduct because "the law compels the women to bear everything from them." It is not the law, but the vicious and brutal propensities of the men that want altering. Mr. Mill (see pages 148 to 153, *Subjection of Women,*) attaches far too much importance to what he calls the injustice pervading that most universal of all human relations, and its tendency upon boys so that, although they may see their sisters are superior to themselves, yet they feel that they must be really the superior, as they are entitled to command and she is bound to obey. But this is not true; boys obey their mother as they do their father, and are not allowed to domineer over their sisters because of the legal rights of their sex. Mr. Mill exaggerates when he says that "all the selfish propensities, the self-worship, the unjust self-preference, which exists among mankind, have their source and root in, and derive their principal nourishment from, the present constitution of the relation between men and women."

Such statements are calculated to do harm. By degrees, as men and women understand each other better, and form more suitable partnerships, home will have stronger attractions for man, and the wife will be more to him as a companion in his ideas and mental tastes. Each should improve the other, and would, if both will act more from the reciprocity of duty towards each other. Marriage either urges the man forward, and in his progress the wife joins; or acts as a deadweight in pulling him back; unless they are as one in co-operating for the mental and social improvement of each other—urged thereto by mutual communion, and the sympathy of kindred thoughts, tastes, and aspirations. The moral and temporal regeneration of mankind will receive the aid it needs when men and women recognise at its true worth the wise advice to "Love one another."

ORIGIN OF SPECIES.

"Suppose a Being made a wheel,
A wheel that would evolve alone—
A little wheel you'd scarcely feel;
And we'll suppose 'twas made of stone.
And, as the wheel evolved it grew
To many wheels, each moving round,
And all the movements moving true,
Until a perfect watch was found,—
Self-winding, and with balance rod:
Would He not be, who made the wheel, Almighty God?"
Psychosis.

THE result of all investigation demonstrates that the Eternal One has arranged everything beforehand, by the operation of fixed laws. It is a wonderful chapter in the world's history which is taught us by Geology. The vast changes which took place at distant spaces of time, and vegetable and animal life gradually developed until the world was ready to receive its last visitor, Man. Man is an organic being, and derives his existence from previously existing organised beings, and we have no evidence of life except by the ordinary means of generation. Yet, there must have been a spontaneous generation at the origin of the species; the *original* pair could not have derived their existence from previously existing beings. There are many clever theories as to the origin of species, but they are, must be, purely speculative.

Passing by as inscrutable how the original man and woman became possessed of life, we find development to be the existing law. The facts connected with this subject are very interesting: "First surmised by the illustrious Harvey, afterwards illustrated by Hunter in his wondrous collection at the Royal College of Surgeons, finally advanced to mature conclusions by Tiedemann, St. Hilaire, and Serres, embryotic development is now a science. Its primary positions are: (1) That the embryos

of all animals are not distinguishably different from each other; and (2) that those of all animals pass through a series of phases of development, each of which is the type or analogue of the permanent configuration of tribes inferior to it in the scale. With regard to the latter proposition, it is to be remarked that, while it is generally true of the whole forms of animal being, it is more particularly true of departments of the organisation, as the nutritive system, the vascular system, the nervous system, &c., each of which is destined for a peculiar degree of development in different groups of animals, according to their needs; and this, I may observe, is so far an explanation of the fact that a low class sometimes ascends in its highest forms to a point above the lowest forms of a class held on general grounds to be superior. Even in man there are some particulars of organisation less developed than in certain animals, which generally are far inferior. Speaking, however, roundly, it is undoubted, respecting nearly all animals, that they pass in embryo through phases resembling the general as well as the particular characters of those of lower grade. . . . The mammifer only passes through still more stages, according to its higher place in the scale. Nor is man himself exempt from this law. His first form is that which is permanent in the animalcule. His organisation gradually passes through conditions generally resembling a fish, a reptile, a bird, and the lower mammalia, before it attains its specific maturity. At one of the last stages of his fœtal career he exhibits an intermaxillary bone, which is characteristic of the perfect ape; this is suppressed, and he may then be said to take leave of the simial type, and become a true human creature. Even, as we shall find, the varieties of his race are represented in the progressive development of an individual of the highest, before we see the adult Caucassian, the highest point yet attained in the animal scale.

"To come to particular points of the organisation. The brain of man, which exceeds that of all other animals in complexity of organisation and fulness of development, is at one early period only 'a simple fold of nervous matter,

with difficulty distinguishable into three parts; while a little tail-like prolongation towards the higher parts, and which had been the first to appear, is the only representation of a spinal marrow. Now in this state it perfectly resembles the brain of an adult fish, thus assuming *in transitu* the form that in the fish is permanent. In a short time, however, the structure is become more complex, the parts more distinct, and the spinal marrow better marked; it is now the brain of a reptile. The change continues; by a singular motion certain parts (*corpora quadrigemina*) which had hitherto appeared on the upper surface, now pass towards the lower; the former is their permanent situation in fishes and reptiles, the latter in birds and mammalia. This is another advance in the scale, but more remains yet to be done. The complication of the organ increases; cavities termed *ventricles* are formed, which do not exist in fishes, reptiles, or birds; curiously organised parts, such as the corpora striata, are added; it is now the brain of the mammalia. Its last and final change alone seems wanting—that which shall render it the brain of MAN.'* And this change in time takes place.

"So also with the heart. This organ, in the mammalia, consists of four cavities; but in the reptiles of only three, and in fishes of two only, while in the articulated animals it is merely a prolonged tube. Now, in the mammal fœtus, at a certain early stage, the organ has the form of a prolonged tube; and a human being may be said to have then the heart of an insect. Subsequently it is shortened and widened, and becomes divided by a contraction into two parts, a ventricle and an auricle; it is now the heart of a fish. A sub-division of the auricle afterwards makes a triple-chambered form, as in the heart of the reptile tribe; lastly, the ventricle being also sub-divided, it becomes a true mammal heart.

"It is certainly very remarkable that, corresponding generally to these progressive forms in development of individuals has been the succession of animal forms in the

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* Lord's *Popular Physiology*.

course of time. Our earth bore crinoidea before it bore the higher echinodermata. It presented crustacea before it bore fishes, and when fishes came, the first forms were those cartilaginous types which correspond with the early fœtal condition of higher orders. Afterwards there were reptiles, then mammifers, and finally, as we know, came man. The tendency of all these illustrations is to make us look to *development* as the principle which has been immediately and mainly concerned in the peopling of this globe, a process extending over a vast space of time, but which is nevertheless connected in character with the briefer process by which an individual being is evoked from a simple germ.

"My proposition is that the whole train of animated beings, from the simplest and oldest up to the highest and most recent, are the results, *first*, of an inherent impulse in the forms of life to advance, in definite times, through grades of organisation, terminating in the highest dicotyledons and mammalia; *second*, of external physical circumstances, operating reactively upon the central impulse to produce the requisite peculiarities of exterior organisation—the "adaptations" of the natural theologian. I contemplate these phenomena as ordained to take place in every situation, and at every time, where and when the requisite materials and conditions are presented—in other orbs as well as in this—in any geographical area of this globe which may at any time arise—observing only the variations due to difference of materials and of conditions. The nucleated vesicle is the fundamental form of all organisation, the meeting-point between the inorganic and the organic—the end of the mineral and beginning of the vegetable and animal kingdoms, which thence start in different directions but in a general parallelism and analogy. This nucleated vesicle is itself a type of mature and independent being, as well as the starting point of the fœtal progress of every higher individual in creation, both animal and vegetable. We have seen that it is a form of being which there is some reason to believe electric agency will produce—though not perhaps usher into full life—in albumen, one of those component materials of animal bodies, in whose combinations it

is believed there is no chemical peculiarity forbidding their being any day realised in the laboratory. Remembering these things, we are drawn on to the supposition, that the first step in the creation of life, whenever it takes place, is a *chemico-electric operation, by which simple germinal vesicles are produced.* This is so much, but what are the next steps? I suggest, as a hypothesis, countenanced by much that is ascertained, and likely to be further sanctioned by much that remains to be known, that the first step was *an advance under the impulse of the principle of development, from the simplest forms of being, to the next more complicated, and this through the medium of the ordinary process of generation."—Vestiges of Creation.*

By the ordinary process of generation we find that "like begets like," and although it is true that in the womb the fœtus passes through stages in which it resembles the fish or the reptile, it must be remembered that the resemblance is not to the adult fish or the adult reptile, but to the fish and reptile at a certain point in their fœtal progress; this holds true with regard to the vascular, nervous, and other systems alike. "It seems as if gestation consisted of two distinct and independent stages, one devoted to the development of the new being through the conditions of the inferior types, or rather, through the *first stages of their development;* another perfecting and bringing the new being to a healthy maturity, on the basis of the point of development reached." A diagram is then shown (modified from one in Dr. Carpenter's "*Comparative Physiology*"), trying to explain "that the only thing required for an advance from one type to another in the generative process is that, for example, the fish embryo should not diverge at A, but go into C before it diverges, in which case the progeny will be, not a fish, but a reptile." But we have the fact that "like begets like;" that the fish, the reptile, the mammal, each advance upon the line peculiar to itself until it reaches its mature state, and do not diverge the fish into the reptile, or the reptile into the mammal. Each advances in its development upon the same lines, subject to the laws of formation, and would

seem to justify the belief the one has developed into the other, but it is not so. The author of the *Vestiges of Creation* admits that to ascertain how the development takes place is the great problem, and one not to be very readily solved. The law of development or evolution does not require proof of the continuity of the species, "one origin" of all created things; it is proved by the slow and steady growth of the world, by the action of fixed laws upon the solids, liquids, and aëriform fluids of our globe; the combinations and re-combinations of the various elementary substances; the formation of the crust of the earth; the mineral masses found with remains of the organic beings (plants and animals) which existed at the time when the earliest rocks were being formed, all give proof of slow but sure development. At the beginning, the plants and animals were of the most simple kind, suited to their limited field of existence. For a vast space of time there is no trace of fish, nor any other vertebrate animals. It was some ages after fish appeared before we meet with traces of land plants, or terrestrial animals. Vegetation at first was composed of the lowest forms in the botanical scale, mostly flowerless and fruitless, and unfitted to afford nourishment to animals, neither man or any other animal being then in existence; but it was adapted to clear the atmosphere of matter noxious to animal life; preparing the earth for man's habitation; and to store up mineral masses, in anticipation of the wants of man, and to prove of the greatest service to the human race in subsequent ages.

It is a wonderful record, that of the world's history, as told by Geology. The history of past ages, in which wonderful changes took place, and vegetable and animal life generally devolved until man appeared upon the scene—everything then, as now, the result of fixed, unalterable laws, inscrutable in their operation, the same causes ever and always producing similar results. "That seas have flowed and ebbed, and winds disturbed their surface, in the time of the secondary rocks, we have proof on the yet preserved surfaces of the sands which constituted margins of the seas in those days. Even the fall of wind-slanted rain

is evidenced on the same tablets. The washing down of detached matter from elevated grounds, which we see rivers constantly engaged in at the present time, and which is daily shallowing the seas adjacent to their mouths, only proceeded on a greater scale in earlier epochs. The volcanic subterranean force, which we see belching forth larva on the sides of mountains, and throwing up new elevations by land and sea, was only more powerfully operative in distant ages. To turn to organic nature, vegetation proceeded then exactly as now. The very alternation of the seasons has been read in unmistakable characters in sections of the trees of those days, precisely as it might be read in the section of a tree cut down yesterday. The system of prey amongst animals flourished throughout the whole of the pre-human period; and the adaptation of all plants and animals to their respective spheres of existence was as perfect in those early ages as it is still."—*Vestiges of Creation.*

"The *Vestiges of Creation*, from which I have fully quoted, appeared in 1844. Mr. Darwin writes of the *Vestiges of Creation*, "In my opinion it has done excellent service in this country in calling attention to the subject, in removing prejudice, and in thus preparing the ground for the reception of analogous views." I first read the *Vestiges of Creation* about the year 1850, and opened a discussion in favour of it at the Western Institute, Leicester Square, about that time, and have always recommended it as a book to be read by those interested in this subject.

Death is often spoken of as a great mystery: yet given life, there is nothing more natural than death—the sun rises, and the sun sets. The greatest mystery to my mind in this world is Life. How it came originally we know not, but we have facts of life as it is: "It is ascertained that the basis of all vegetable and animal substances consists of nucleated cells—that is, cells having granules within them. Nutriment is converted into these before being assimilated by the system. The tissues are formed from them. The ovum destined to become a new creature, is originally only a cell with a contained granule. We see it acting this reproductive part in the simplest manner

in the cryptogamic plants. "The parent cell, arrived at maturity by the exercise of its organic functions, bursts, and liberates its contained granules. These, at once thrown upon their own resources, and entirely dependent for their nutrition on the surrounding elements, develop themselves into new cells, which repeat the life of their original. Amongst the higher tribes of that cryptogamia, the reproductive cell does not burst, but the first cells of the new structure are developed within it, and these gradually extend, by a similar process of multiplication, into that primary leaf-like expansion which is the first formed structure in all plants."* *Here the little cell becomes directly a plant—the full-formed living being.* It is also worthy of remark that, in the sponges (an animal form), a gemmule detached from the body of the parent, and trusting for sustentation only to the fluid into which it has been cast, becomes, without further process, the new creature. Further, it has been recently discovered, by means of the microscope, that there is, as far as can be judged, a perfect resemblance between the ovum of the mammal tribes, during that early stage when it is passing through the oviduct, and the forming of the infusory animalcules. One of the most remarkable of these, the *volvox globator*, can hardly be distinguished from the germ which, after passing through a long fœtal progress, becomes a complete mammifer, an animal of the highest class. It has even been found that both are to be provided with those *cilia*, which, producing an appearance of revolving motion, is partly the cause of the name given to this animalcule. These resemblances are the more entitled to notice that they were made by various observers, distant from each other at the time.† It has likewise been noted that the globules of the blood are reproduced by the expansion of contained granules; they are, in short, *distinct organisms*

* Carpenter's report on the results obtained by the microscope in the study of anatomy and physiology, 1843.

† *See* Dr. Martin Barry on Fissiparous Generation: *Jameson's Journal*, October 1843.

multiplied by the same fissiparous generation. So that all animated nature may be said to be based on this mode of origin; *the fundamental form of organic being is a cell, having new cells forming within itself,* by which it is in time discharged, and which are again followed by others and others, in endless succession.

Mr. Darwin, in his *Origin of Species*, gives the following quotation from Aristotle:—

"So what hinders the different parts (of the body) from having this merely accidental relation in nature? As the teeth, for example, grow by necessity, the front ones sharp, adapted for dividing, and the grinders flat and serviceable for masticating the food; since they were not made for the sake of this, but it was the result of accident. And in like manner as to the other parts in which there appears to exist an adaptation to an end. Wheresoever, therefore, all things together (that is, all the parts of one whole) happened like as if they were made for the sake of something, these were preserved, having been appropriately constituted by an internal spontaneity; and whatsoever things were not thus constituted, perished, and still perish."

This quotation proves the wise arrangements of the Creator in so constituting teeth, and every part of the body, that it or they will and can adapt themselves to the work they have to perform; and that the parts used get strengthened and better fitted for their work by regular exercise, and get weak and perish if not regularly used. But I fail to see any support in the above of Mr. Darwin's opinion that species have undergone modifications, but that the existing forms of life are the descendants by true generation of pre-existing forms. There can be little difference of opinion as to the fact that until Lamarck first published his views in 1801, scientists and the people generally, believed that each species had been separately created.

Mr. Darwin gives other authorities in support of his views, but the selections are not apt—in fact, seem to me contradictory. For example, The Hon. and Rev. W.

Herbert, afterwards Dean of Manchester, in the fourth volume of the *Horticultural Transactions*, 1822, and in his work on the *Amaryllidaceæ* (1837, pp. 19, 339), declares that "horticultural experiments have established, beyond the possibility of refutation, that botanical species are only a higher and more permanent class of varieties." He extends the same view to animals. The Dean believes that "*single species of each genus were created in an originally highly plastic condition*, and that these have produced, chiefly by intercrossing, but likewise by variation, all our existing species." The part I have italicised seems to contradict the "all from one species idea," and to support the opposite or the separate or distinct creation of each species.

"In 1826, Professor Grant declared his belief that species are descended from other species, and that they became improved in the course of modification. . . . The celebrated geologist and naturalist, Von Buch, in 1836, clearly expresses his belief that varieties slowly became changed into permanent species, which are no longer capable of intercrossing.

"In 1846 the veteran geologist, M. J. d'Omalius d'Halloy, published his opinion that it is more probable that new species have been produced by descent with modification than that they have been separately created. The author first promulgated this opinion in 1831."

I have selected these few out of the thirty-four authors named by Mr. Darwin in his *Historical Sketch*, "who believe in the modification of species, or at least disbelieve in separate acts of creation," as although I cannot agree with Mr. Darwin in the conclusions he has drawn from observations made with such earnest care and accuracy, the subject is one each must study for himself, and my object is to interest you therein, so that you may read Darwin and others for yourself. It is a mistake to speak positively either for the single or separate species theory; the subject is beyond our grasp. As Professor Owen wrote in 1849, "The archetypal idea was manifested in the flesh under such diverse modifications, upon this planet, long prior to the

existence of those animal species that actually exemplify it. To what natural laws or secondary causes the orderly succession and progression of such organic phenomena may have been committed, we, as yet, are ignorant." In his address to the British Association in 1858 he speaks of "the axiom of the continuous operation of creative power, or of the ordained becoming of living things." Farther on, after referring to geographical distribution, he adds, "These phenomena shake our confidence in the conclusion that the Apteryx of New Zealand and the Red Grouse of England were distinct creations in and for those islands respectively. Always (please read this carefully), also, it may be well to bear in mind that by the word 'creation' the zoologist means 'a process he knows not what.'"

Mr. Darwin admits that "in considering the origin of species, it is quite conceivable that a naturalist, reflecting on the mutual affinities of organic beings, on their embryological relations, their geographical distribution, geological succession, and other such facts, might come to the conclusion that species had not been independently created, but had descended, like varieties, from other species. Nevertheless, such a conclusion, even if well founded, would be unsatisfactory, until it could be shown how the innumerable species inhabiting this world have been modified, so as to acquire that perfection of structure and co-adaptation which justly excites our admiration. . . . It is, therefore, of the highest importance to gain a clear insight into the means of modification and co-adaptation. At the commencement of my observations it seemed to me probable that a careful study of domesticated animals and of cultivated plants would offer the best chance of making out this obscure problem."

Of the careful study, we have abundant proof in the book. In the first chapter we have fully explained the causes of variability, inheritance, and the effect of use or disuse; the origin of varieties from one or more species, and the importance of careful selection and breeding; but although there is plenty of proof of what no one denies, that man may improve any species of plant or

animal, the dray-horse and the race-horse, although improved, are still horses. Mr. Darwin proves what he quotes by a saying of Lord Somerville's, as to what breeders have done for sheep: "It would seem as if they had chalked out upon a wall a form perfect in itself, and then had given it existence." "In Saxony, the importance of the principle of selection in regard to Merino sheep is so fully recognised, that men follow it as a trade; the sheep are placed on a table and are studied, like a picture by a connoisseur; this is done three times at intervals of months, and the sheep are each time marked and classed, so that the very best may ultimately be selected for breeding." I quite agree with the value of care in breeding. More attention might be given to this matter, and I wish mankind would earnestly and thoughtfully set about the breeding of more perfect mental and physical men and women. The same law applies to them as to the lower animals and plants, and the same improved result would follow if proper care were taken. But, bear in mind, that notwithstanding all that has been done by careful selection and breeding of animals, men cannot, or rather never have been able to transform the sheep into a cow, and *vice versâ*, and, in my opinion, they never will.

Chapter 2 gives details of similar variations under Nature, as those that occur under Domestication.

In Chapter 3, we have explained the "Struggle for Existence," or, as Mr. Herbert Spencer has it, the "Survival of the Fittest." Mr. Darwin writes: "Nothing is easier than to admit in words the truth of the universal struggle for life, or more difficult—at least, I have found it so—than constantly to bear this conclusion in mind. Yet, unless it be thoroughly engrained in the mind, the whole economy of nature, with every fact on distribution, rarity, abundance, extinction, and variation, will be dimly seen or quite misunderstood. We behold the face of nature bright with gladness, we often see superabundance of food; we do not see or we forget, that the birds which are idly singing round us mostly live on insects or seeds, and are thus constantly destroying life; or we forget how largely these

songsters, or their eggs, or their nestlings, are destroyed by birds and beasts of prey; we do not always bear in mind that, though food may be now superabundant, it is not so at all seasons of each recurring year. . . .

"A struggle for existence inevitably follows from the high rate at which all organic beings tend to increase. Every being which, during its natural life-time produces several eggs or seeds, must suffer destruction during some period of its life, and during some season or occasional year, otherwise, on the principle of geometrical increase, its numbers would quickly become so inordinately great, that no country could support the product. Hence, as more individuals are produced than can possibly survive, there must in every case be a struggle for existence, either one individual with another of the same species, or with the individuals of distinct species, or with the physical conditions of life. It is the doctrine of Malthus applied with manifold force to the whole animal and vegetable kingdoms; for, in this case, there can be no artificial increase of food, and no prudential restraint from marriage. Although some species may be now increasing, more or less rapidly, in numbers, all cannot do so, for the world would not hold them."

I believe in the survival of the fittest, as a natural law, as firmly as I believe in the law of gravitation; but although admitting that great changes and modifications, improvments or deteriorations may arise from culture on the one hand or neglect on the other, I believe each species is distinct in itself, and its existence was a distinct creation, and that every organised being since the creation of the original, has derived its existence from a previously existing organised being of the same kind and species.

Chapter 4 indicates how by natural selection is effected the preservation or survival of the fittest; and contrasts man's actions and motives with those of Nature's. "Man selects only for his own good; Nature only for that of the being which she tends. Every selected character is fully exercised by her, as is implied by the fact of their selection. Man keeps the natives of many climates in the same country;

he seldom exercises each selected character in some peculiar and fitting manner; he feeds a long and a short-beaked pigeon on the same food; he does not exercise a long-backed or long-legged quadruped in any peculiar manner; he exposes sheep with long and sheep with short wool to the same climate. He does not allow the most vigorous males to struggle for the females. He does not rigidly destroy all inferior animals, but protects during each varying season, as far as lies in his power, all his productions. He often begins his selection by some half-monstrous form; or at least by some modification prominent enough to catch the eye or to be plainly useful to him. Under Nature, the slightest differences of structure or constitution may well turn the nicely-balanced scale in the struggle of life, and so be preserved. How fleeting are the wishes and efforts of man! how short his time! and consequently how poor will be his results, compared with those accumulated by Nature during whole geological periods! Can we wonder, then, that Nature's productions should be far 'truer' in character than man's productions; that they should be infinitely better adapted to the most complex conditions of life, and should plainly bear the stamp of far higher workmanship?

"It may metaphorically be said that natural selection is daily and hourly scrutinising, throughout the world, the slightest variations; rejecting those that are bad, preserving and adding up all that are good; silently and insensibly working, *whenever and wherever opportunity offers*, at the improvement of each organic being in relation to its organic and inorganic conditions of life. We see nothing of these slow changes in progress, until the hand of time has marked the lapse of ages, and then so imperfect is our view into long-past geological ages, that we see only that the forms of life are now different from what they formerly were."

The above is in support of the opinion that the existing forms of life are the descendants of pre-existing forms, and that the change has been brought about by Nature in the selection of the best of a species, causing modifications thereof to form a variety; this variety being acted upon after a long interval of time, causing a favourable variation

as heretofore, and so onwards from step to step, from the lowest to the highest animals in existence—even man. There can be no doubt about the law of natural selection, and the survival of the fittest; but these laws are in active operation now as they have been throughout the past; and if their action be now to develop, improve, so as to maintain in existence each species of animal and plant, I fail to see what reason there is for inferring that the action of these laws in the past was for the purpose of causing the creation of new species as the world was fitted to support them.

It will be considered presumption of me to differ with Mr. Darwin, for whose great talents and indefatigable labour in revealing Nature's operations to man, no one has a greater admiration than myself; but I must respectfully submit that it seems to me he often attributes to causes what are only coincidences. There is no doubt, as Mr. Darwin states, that "there are species which are the modified descendants of other species;" and a patient observer like Mr. Darwin may be able to go backward through the past ages until he can trace a connexion between the one and the other; but the results from careful selection and variation are explainable—the effect can be traced back to its cause. Mr. Darwin writes: "If feeble man can do much by artificial selection, I can see no limit to the amount of change, to the beauty and complexity of the co-adaptations between all organic beings, one with another and with their physical conditions of life, which may have been effected in the long course of time through Nature's power of selection—that is, by the survival of the fittest."

In objecting to the "No limit" argument, it is not because I wish to detract from the power of the Creator of Life, but because the power to do anything detracts from, instead of increasing, our admiration. Life in all its varied aspects, from the beginning of the world until now, is sufficiently marvellous and wonderful; and the greatest wonder of all is, that all is due to the action of fixed, unerring law: When we think that the struggle to live, not only by man, but by all created things, has been going on for countless ages, and, spite of all draw-

backs, the seemingly simple law of the "survival of the fittest" is capable of keeping the world peopled by those capable of maintaining life, we do far greater reverence to the Creator in recognising His power by the operation of His laws, than by any other means.

In time it will be recognised as an infallible sign of mental weakness to believe in Miracles. "Miracles," says the celebrated *Système de la Nature*, "exist only for him who has not studied them." "Every miracle, if it existed," observes Cotta, "would lead to the conviction that the creation is not deserving the respect which all pay to it, and the mystics would necessarily be obliged to deduce from the imperfection of the created world the imperfection of the Creator."

"Miracles," says Giebel, "are great horrors in the domain of science, where not blind faith, but conviction derived from knowledge, is of any value."

The embryological development by which man goes through successive gradations of development corresponding to the lower animals, can be traced to the action of law. Nature we find everywhere, not only far-seeing, but thrifty. Why alter the model of the physical frame? Mr. Darwin supports his opinion as to the origin of species, by the fact that "man is constructed on the same general type or model with other mammals. All the bones in his skeleton can be compared with corresponding bones in a monkey, bat or seal." But, spite of this similarity of structure, a dog cannot be developed into an elephant, or an ape into a man. If his physical structure be similar, the difference between the thinking and speaking man and other animals is so great that I, for one, cannot believe that man has descended "from some pre-existing form," wonderful as are the powers of Nature by "natural selection" and "survival of the fittest."

Chapters 5, 6, and 7, go into details of variation, modes of transition, natural selection, and replies to objections, more especially those who favour "new species developed in an abrupt manner," and in support of the opinion that all species have been evolved gradually and

slowly. "Look at the many outlying islands round a continent, and see how many of their inhabitants can be raised only to the rank of doubtful species. So it is if we look to past times, and compare the species which have just passed away with those still living within the same areas; or, if we compare the fossil species embedded in the sub-stages of the same geological formation. It is, indeed, manifest that multitudes of species are related in the closest manner to other species that still exist, or have lately existed; and it will hardly be maintained that such species have been developed in an abrupt or sudden manner. Nor should it be forgotten, when we look to the special parts of allied species, instead of to distinct species, that numerous and wonderfully fine gradations can be traced, connecting together widely different structures."

Mr. Darwin says: "It has often and confidently been asserted that man's origin can never be known; but, ignorance more frequently begets confidence than does knowledge; it is those who know little, and not those who know much, who so positively assert that this or that problem will never be solved by science." Scientific men have solved many problems that had been considered beyond their grasp; but to the philosophical mind, nothing that is knowable—that is, nothing of which the effect can be traced to its cause—should be considered beyond man's power to understand and unravel. But to prove how life came to be, how the Creator got his vast powers, when the world was created, when it will end, are all subjects science cannot explain; and equally inexplicable is "the Origin of Species." Think of the beginning, when all organic beings presented the simplest structure, and admitting during countless ages the operation of the laws of variation, natural selection, survival of the fittest, ask yourself if the result of their action has been the production of man from the most simple structure that was ever created; or, the keeping in existence the best types of each created species. Evolution or development as regards man, is not the transformation after successive stages from the ape to the man, but a development of the lowest order of man,

when he was ruled by the animal faculties of his nature, into the higher order of man—an intellectual being, directed by reflection, guided by conscience.

In Chapter 8, upon Instinct, Mr. Darwin writes: "Many instincts are so wonderful that their development will probably appear to the reader a difficulty sufficient to overthrow my whole theory. I may here premise, that I have nothing to do with the origin of the mental powers, any more than I have with that of life itself. We are concerned only with the diversities of instinct, and of the other mental faculties in animals of the same class."

It is the contrast between the "instincts" of animals and the "reflective power" of man that, in my opinion, completely upsets Mr. Darwin's theory of the Origin of Species. Mr. Darwin says he will not attempt any definition of instinct. But he does define it when he writes: "An action, which we ourselves require experience to enable us to perform, when performed by an animal, more especially by a very young one, without experience, and when performed by many individuals in the same way, without their knowing for what purpose it is performed, is usually said to be intuitive."

The above is a correct definition of the term. Instinct is the being impelled in a certain direction, the doing actions in a certain way, through some power within us, without our having been previously taught how to do it. The acting by a kind of intuition—rightly, without knowing why or wherefore. You will observe Mr. Darwin introduces, "and when performed by many individuals in the same way;" but because many individuals are nearly akin mentally to animals is no proof that man and woman have originated from animals. To justify his argument, I think Mr. Darwin must explain why, if man be only a more highly-developed animal, to him alone with woman has been given the power of observation, the power of thinking, of getting at the cause of things, and of altering his conduct; whilst to those he is said to be descended from, this mental power, with the moral censor within, has been withheld.

Mr. Darwin mentions that Frederick Cuvier and several of the older metaphysicians have compared habit with instinct. But he remarks truly that if the comparison gives an accurate notion of the frame of mind under which an instinctive action is performed, it does not necessarily of its origin. A man acts as if instinctively from old habit, but the habit is not as with the animal—an hereditary instinct, but habits he himself has acquired, and after having got into the way of doing things, and having done these things for some time, nature rewards him by letting him do the act without thought, and he seems to do it, as we say, instinctively or intuitively. The difference between man and animals, is, that the one acts without a previous training, whilst the other must be taught before he can do the most simple thing. Man would require a lot of training, and only men with faculties of a certain kind, fairly well-developed, could after long training, make structures as wonderfully perfect as those of the hive-bee. Her inimitable architectural powers may have been acquired, as Mr. Darwin believes, through natural selection, but throughout the whole range of vegetable and animal nature the same perfection of adaptability to their circumstances is to be found. Habits and instincts are not the same. P. Haber took a caterpillar, which makes a very complicated hammock, when at the third stage, and put it into one finished up to the sixth stage: it was embarrassed, but did not realise its work was done, but started from the third stage, where it had left off, and thus tried to complete the already finished work.

Some automatic musical instruments play remarkably well, but they can only perform what man has, after much thought and labour, pre-arranged they shall do. The Creator has done the same with animals; each does its allotted part well, but can only do its part. The nightingale sings instinctively to perfection, but a Jenny Lind requires teaching and practice. Mozart may play the pianoforte at three years old with little practice, but no human being ever yet lived that could play a tune without practice and teaching.

Man is a distinct species, gradually developing upward

as necessity and his surroundings, combined with favourable conditions before and after his birth, have brought out his latent intellectual and moral powers. Development is Nature's law; with man it means the gradual advancement upward from being under the control of the animal faculties, a mere creature of impulse, the creature of chance, the mere sport of Fate; to regulating his conduct by his intellect; providing for the future; and his motives directed by his conscience or moral faculties. No doubt, in pre-historic ages, when first created, man lived a life akin to animals; but this was not because he had been recently transformed or developed from the animal to the man, but because at the time the animal faculties were the best adapted to procure him the food he required. But, study his history, and at every stage when a departure in manners has been required, however conservative he may have been, competition of some kind has brought stern necessity to compel him to alter his ways, and the brain has been equal to indicate the method. If man be the descendant of animals, how is it that they altogether lack this latent power of altering their mode of life and adapting their conduct to circumstances? No doubt his physical structure is similar; I fail to see why it should be otherwise, that of the animals being perfect. And it must be admitted also that the very lowest type of mental organisation seems as little susceptible to development as that of animals; but there is the fact that in the course of time man has steadily progressed, and we are justified in assuming that if the proper means be taken, the lowest minds may be improved; and that by proper training, all men may be made more thoughtful and more moral than they are. We have no instance of similar development amongst animals, and think it may be safely asserted that no amount of thought or care in training by man could produce similar results; therefore, until it be possible to develop in animals mental powers similar to those possessed by man, it seems to me his origin must be ascribed to a distinct species. Mr. Darwin supports his opinion by the fact that "man is constructed on the same general type or model with other mammals. All the bones in his skeleton can be compared

with corresponding bones in a monkey, bat, or seal." But, spite of this similarity of structure, spite of thought exercised in the breeding of animals, spite of the law of natural selection and variation, you cannot develop a dog into a sheep, a whale into an elephant, or the ape into a man, or *vice versa*. Mr. Darwin says: "Man is developed from an ovule, which differs in no respect from the ovules of other animals." There may be no apparent difference; no difference that man can point out or explain; but there is the fact, which cannot be put aside, and which must have its influence in deciding this question of "the origin of species," that however *similar* the seed may be, the result is quite *distinct*, and will be ape, dog, or man, "each created after its kind."

"The brain," we are told, "the most important of all the organs, follows the same law, as shown by Huxley and other anatomists." The brain is the organ of the mind; therefore the similarity of structure in animals and man, *so far as it goes*. As Bischoff says: "Every chief fissure and fold in the brain of man has its analogy in that of the orang;" but he also adds, "that at no period of development do their brains perfectly agree; nor could this be expected, for otherwise their mental powers would have been the same." The error is in concluding that because a similarity is traceable in the body and brain of man and animals, therefore the one must be the descendant of the other. But we have no evidence of the development of one animal from any other animal; and the fact that some men are less intelligent than animals does not justify the conclusion that the one is but a variety of the other. Like every other created thing, both are the result of, and according to, the seed sown. Man and all other vertebrate animals having been constructed on the same model, is understandable from other reasons, without our having to admit, as Mr. Darwin says "we ought frankly," a community of descent.

As regards the mental power, Mr. Darwin says: "That there is no fund ifferenc man and the hig t there is a mu ne of the

lowest fishes, as a lamprey or lancelet, and one of the higher apes, than between an ape and man; yet this immense interval is filled up by numberless gradations. Nor is the difference slight in moral dispositions between a barbarian such as the man described by the old navigator Byron, who dashed his child on the rocks for dropping a basket of sea-urchins, and a Howard or Clarkson; and in intellect, between a savage who does not use any abstract terms, and a Newton or Shakspeare. Differences of this kind between the highest races and the lowest savages, are connected by the finest gradations. Therefore it is possible that they might pass and be developed into each other."

The reply is obvious. We have nothing to do with what is possible, but to reason logically from the facts before us. We admit the gradations between the highest and lowest types of man; but deny they justify the inference deduced therefrom. These gradations are to be found in every vegetable and animal; but they only prove that inequality is one of Nature's laws. It is the law of every created thing; and if in man we could trace *nothing* but a higher degree of development of what exists in other animals, the argument of his descent from those animals would be of some value. But we find in man, not only intellectual and moral faculties that do not exist in any other animal, but an individuality of character, a power of moulding circumstances to his will, the power of subduing and making all other animals subservient to his will, that proves his brain to be of much greater power; so exceptionally so, in fact, that he must be considered to be a distinct species from any other animal. Like other animals, subject to the laws of development; and it is possible—nay, it is man's duty, to endeavour, by careful attention to Nature's laws, to develop the *lowest* order of man into a *higher* order of the same species. This he can do—ought to do; but it is impossible to develop an ape into a man. Yet, if, by the various processes described by Darwin, Man has evolved from the Ape, and as the same causes will always produce the same effects, why not begin and prove *this theory* as to the "Origin of Species"?

In *Man's Place in Nature*, Mr. Huxley gives us a brief history of the Man-like Apes. The anthropomorphia of Linnæus are certainly very remarkable specimens, but the whole history may be summed up as rare specimens of the ape, chimpanzee, gibbon, and orang-utans —man-like up to a certain point, but nothing to justify the conclusion that man derived his origin from either of these species. Mr. Huxley tries to find the missing link when he refers us to their mental and moral consciousness. He writes of the Gibbons, p. 31 :—

"Duvaucel affirms that he has seen the females carry their young to the water-side, and there wash their faces, in spite of resistance and cries. They are gentle and affectionate in captivity—full of tricks and pettishness, like spoiled children, and yet not devoid of a certain conscience, as an anecdote, told by Mr. Bennett (*l. c.* p. 156), will show. It would appear that his Gibbon had a peculiar inclination for disarranging things in the cabin. Among these articles, a piece of soap would especially attract his notice, and for the removal of this he had been once or twice scolded. 'One morning,' says Mr. Bennett, 'I was writing, the ape being present in the cabin, when, casting my eyes towards him, I saw the little fellow taking the soap. I watched him without his perceiving that I did so; and he occasionally would cast a furtive glance towards the place where I sat. I pretended to write; he, seeing me busily occupied, took the soap, and moved away with it in his paw. When he had walked half the length of the cabin, I spoke quietly, without frightening him. The instant he found I saw him, he walked back again, and deposited the soap nearly in the same place from whence he had taken it. There was certainly something more than instinct in that action: he evidently betrayed a consciousness of having done wrong, both by his first and last actions—and what is reason if that is not an exercise of it?"

Reason is that part of the brain which cognises the relation of one thing to another; without it, we see things, but the senses cannot give us the cause. What reason the lower animals may have is founded upon instinct. Reason is a

power far superior to instinct; it is a higher process of the understanding by which man lays hold of objects beyond the regions of experience; by its aid man can ascertain the cause of things, and how to remedy his past errors. It is in the possession of this higher mental power that makes the grand distinction betwixt man and the lower animals.

In *Causality*, by the Rev. George Jamieson, B.D., this distinction is clearly defined. "The lower animals have the foundations of reason in what is called Instinct. Instinct is to them what reason is to us; and the same definition, so far as it goes, would with propriety describe both. Instinct, as well as reason, is *the cognition of harmonies* as attachable to some present and prevailing idea. But there is this fundamental difference, as a general rule, betwixt instinct and reason, that the former is confined to the relationships of the *me*, while the latter is extended not only to the relationships of the *me*, but also to the relationships of the *not-me*. And here lies radically, we presume, the difference mentally, betwixt the lowest stage of man, and the highest stage of the brute, that man in the exercise of his understanding can cognise the wants, the ailments, the general and special states of the *not-me*, as well as those of *self*, and, consequently, discover what are the appropriate applications as relations suitable to said states; while, as a rule, the brute is confined to a cognition of the wants, the ailments, and other conditions of *self merely*, so far as to see and to look for what is adapted to supply its felt necessities. No doubt there are certain well-defined states in which the brute sees certain wants of a certain *not-me*, as when the parent feeds and protects its young; but it is observable that, as a rule, this law (as a wise, yet wondrously special provision) has its operation developed only under peculiar circumstances. Hence we say that the relationships which belong to the province of instinct, are necessarily very few and very contracted as to their sphere and their extent of operation, compared with the indefinite sphere to which the reason of man extends. If instinct has to do with those relationships merely which pertain to the immediate

necessities of *self*, and if reason has to do with these, and also with those of all the objects of human cognition, it must be obvious at once that the latter has an endless field of exercise, while the former must be very definite and circumscribed."

The only true method of estimating man's place in Nature, the position intended for him in the world by his Creator, is to get a correct conception of his mental endowments, and it is by this test also, that we perceive how different he is to other animals. Phrenology has proved that man has, in addition to the faculties that he possesses in common with other animals, the much higher faculties of ideality, veneration, reflection and conscience. These give him the poetic feeling, the love of the beautiful, the desire for excellence, the tendency to venerate and worship whatever and whoever is great and good, the power of tracing effects to their causes, the creation to its Creator, the love of truth, the love of justice, the respect for other's rights, all these are due to faculties of a higher order than those that other animals have, and the possession of which removes man far above the highest quadrumana. Man, though the head of, yet being one of the vertebrate series, it follows that the purely anatomical differences are not great; the real distinction between man and other animals lies in their different brain power—a distinction that becomes greater as time rolls on; animals being non-progressive, man progressive; therefore, in every age the higher faculties that indicate the man—viz., reason and conscience, are gradually but surely raising him above his animal instincts, until in time he will wisely use, instead of being the slave of his lower nature. And he will then truly realise that "Man is a mortal God," and that "He who can be truly called man is a divine being, and not to be confused with any brute man living in the earth."

The subject is beyond man's grasp. With all due respect, it is man's self-conceit that misleads him in thinking he is able to solve this insolvable problem, the "Origin of Species." It is an attempt by "The Infinitely Little" to

understand "The Infinitely Great;" and I think this chapter may be appropriately ended with a quotation from Dr. Pouchet's work called *The Universe; or, the Infinitely Great and the Infinitely Little.* It refers to a sponge called Neptune's Cup. "This sponge grows to the height of six feet on the submarine rocks. It has a narrow stalk which at a certain height expands considerably, and gives the structure the appearance of a cup symmetrically hollowed out, and exactly like a drinking goblet. To such a colossal vase the imagination of the sailor could give only one name, that of the redoubtable God of the Sea; this living vase is the Cup of Neptune." "I never see," says Dr. Pouchet, "one of these gigantic sponges without humbling myself before the wisdom of Providence. This truly monumental structure is erected solely by myriads of polypi—fragile animals, shrunk within their holes, and only half issuing in order to plunge their imperceptible arms into the waves. And who directs and guides the invisible hands of these polypi, separated one from another, and often a yard apart, so as to give their work such harmonious symmetry? Who, when the narrow stalk is finished, tells its population that from thenceforth they must widen it? Who tells them when the time is come for hollowing the vase, and when is the season for thinning its edges, and adorning its exterior ribs? And, lastly, what supreme inspiration teaches a multitude of workmen so scattered, and all caged in their little cells, that they must mould the cup in all its artistic proportions? I can understand the bee building her cell; but I admit that all seems to me incomprehensible in the architectural work of Neptune's Cup. My mind is overwhelmed and confounded. This magnificent construction is the noblest challenge we can offer the school of Materialism. Does physico-chemical science explain how these animals communicate with each other so as to finish their common habitation (for it is absolutely necessary that all should be governed by one dominant idea)? Certainly not. There is nothing but utter feebleness in these presumptuous theories, the audacity of which now-a-days alone makes them successful."

MAN.

"Know then thyself; presume not God to scan;
The proper study of mankind is *man*."—*Pope.*

"Oh, what a thing is man! how far from power!
From settled peace and rest!
He is some twenty several men at least,
Each several hour!"—*George Herbert.*

Amongst the Greeks the divine precept written upon the Temple of Delphos was "Know thyself!" Man, considered merely as the most important being of creation, ought to be of surpassing interest to every thinking person interested in his welfare. It must surely, for our happiness and comfort, be of the utmost importance to know as much as possible of man's physical, mental, and moral nature. Who doubts this? it may be asked. I reply, there is the fact, that although man has been told for ages to "know himself"—and it is a suggestion that one would think every man and woman would see the value of and follow—yet how few there are who obey it. Man, in all ages, has studied the nature of every animal and thing under the sun, but has never made any real effort in understanding himself, or taught those beginning the world how to know themselves, their nature, and how to make the best of it.

Why? Because in the past man was looked upon by theologians as a being outside the pale of the natural laws, guided and punished by the Creator in a different fashion to other animals. It was considered presumptuous to try to unravel the operations of God, impious to divert from ourselves punishment for wrong-doing, or "original sin." For example, when chloroform was first used in cases of difficult labour it was objected to, "as being a profane attempt to abrogate the primeval curse pronounced upon woman;" whereas, had man understood himself and his Creator, they would have seen in chloroform only another instance of the benevolence and wisdom of the Creator in having pre-

arranged a means by which difficult operations could be performed without the consciousness of pain. If men were in earnest about a knowledge of themselves—if our trainers valued at its proper worth the precept, "Know thyself," would not such books as Combe's on *The Constitution of Man* be used and explained in every school throughout the United Kingdom?

It will be said the subject is too difficult for the young at school; but are not such subjects as Chemistry, Geometry, Euclid, and Algebra equally as difficult and much less interesting?

No doubt that scientists anatomically, ethnologically, and physiologically understand man; but, unfortunately, from the adverse influence at the first manifested towards Phrenology, we are nearly as ignorant mentally of man as the ancients; yet the study of men and women—everything, in fact, relating to human nature, is not only most interesting, but, I think, can be proved to be most profitable. If I fail in the attempt, the fault will be mine, not that of the subject; and I hope some one better adapted will follow me with more ability and greater success.

The study of Man has occupied the attention of reflective people in all ages, and philosophical systems, trying to explain the functions of the soul, or the phenomena of mind of the most opposite character, have at different periods been believed in. "The Greek philosophers, calling the cause of every phenomena, soul, spoke of a soul of plants, a soul of animals, and a soul of man. They also admitted a vegetative and a sensitive soul. The inclinations were regarded as the result of the *animus*, and the intellect and reason as the apanage of the *mens*. Pythagoras, St. Paul, Galen, Gilbert, Gassendi, Bacon, Van Helmont, Wepfer, Leibnitz, Fr. Hoffmann, Haller, Blumenbach, Soemmering, Reil, Barthey, &c., all suppose the various phenomena of animals and men as dependent on the existence of different causes. Plato and several eminent writers speak of an unreasonable and of a reasonable soul. Those who admit only one soul in man, as Anaxagoras, Aristotle, Thomas Aquinas, Descartes, Stahl, &c., are obliged to acknowledge

it possessed of, at least, several faculties. St. Augustin determined with great exactness the faculties which are common to man and animals, and those which are proper to man. Malebranche, and many other philosophers, speak of principal and secondary faculties; the principal are understanding and will; the secondary are sub-divisions of understanding, perception, memory, judgment, and imagination; and of will, inclination, desire, affections, and passions. Some others have even further sub-divided these special faculties. Vienssens speaks of two kinds of imagination; and others admit several kinds of memory, as a local memory, a verbal memory, a memory of facts, and a memory of time. Thus it is clear that various principles, or various faculties of the same principle, have been admitted at all times to account for the phenomena of mind."

Unfortunately it is still too true that—

"We are we know not what,
And wend we know not where."

How we came into the world it does not seem to have been intended for us to know; as also that we wend we know not where is beyond our power to ascertain—in both respects man is powerless. But if we had the will and requisite earnestness to study man as we study geology, zoology, or botany, by careful observation, and tracing each effect to its cause, we should soon get a system of mental philosophy that would let us know all about what we are. No doubt it is easier to anatomically examine the bones and muscles, and physiologically to explain the functions of the human body, than to explain the nervous system, and how the brain operates; but who doubts the power of man, if he will but observe facts free from prejudice, to understand and know man as thoroughly as any other created thing? The essential condition of success, however, is to comprehend that the brain, like the body, is subject to the laws of nature; that every action has a cause or motive, and that man must be studied as a whole, his brain being but a portion thereof.

Man is an enigma, it will be said; at present I admit he

is, but as positively deny that he need remain so, if we would but utilise our knowledge of anatomy, physiology, medicine, phrenology, philosophy, and the experience of history in studying him as one harmonious whole, the brain not distinct from, but the mainspring of all the other parts. Analyse each man's actions, dissect his motives, study the same according to his mental organisation or development and temperament, and in a short time we should know how to manage men better than we have done. Practically we have to consider whether, if we studied men and women as we do other beings, it would be possible to indicate how A or B would act placed in certain positions. If Phrenology were taken up as earnestly by scientists as it was by Gall, Spurzheim, and Combe, could we not obtain such a reliable index of the human brain as would enable us to indicate how A or B would act placed in certain positions; is it possible to say whether they would fail or succeed in this or that profession; be happy or miserable with this or that woman as a partner for life? The subject is most important; there is nothing more so. Shall we still go on recklessly leaving to chance, fate, destiny—what you will—the human bark to reach shore if it can, or as is too often the case, let it dash upon the rocks because we refuse to study how to use the rudder that would direct their course free from the rough waters, and steer them smoothly and safely into harbour?

It has been said, and truly, that "virtue is its own reward;" and no one who has passed half a century here, but must, if he thinks upon the past, acknowledge how true is the saying. There is no real or permanent happiness except it be founded upon virtue, as there can be no permanent success unless it be based upon principle. Train the young never to speculate; it is a fever of the brain, that will lead them from rectitude and cause their destruction. Teach the young to strive to satisfy the higher nature within them, and to appreciate the wisdom in the following lines:—

> "To thine own self be true;
> And it shall follow, as the night the day,
> Thou cans't not then be false to any man."

I have no wish to undervalue what man has accomplished in the world up to the present time; yet, looking back, what a tangled web life seems—an awful chaos, more darkness than light. It is time some earnest effort was made to render life a better thing for all of us. No doubt it is intended that "Life should be shadow and shine, flower and thorn," but, by proper care, the quantities might be reversed for many, and the flowers and shine surpass the shadows and the thorns. We must begin with the young —"As the twig is bent, the tree inclines." So with men and women; to make their lives happier and more useful, they must understand better, before entering upon the world's duties, what the world really is, and have a better knowledge of their own nature. "He is a dreamer who fancies he can know the present without knowing the immediate past. The present is that past with only a change of tenses, and the sprouting substituted for the seed." For teachers and trainers into habits that will be of good service to man throughout life's journey, we want men of great souls; men free of all prejudice; men who know human nature practically, and who understand the inner workings of the human mind, and comprehend the struggles of the soul, and who are able to utilise their knowledge of nature's laws so that their pupils will yield willing obedience thereto; and so, in time, man may be re-created. By strengthening him to resist the weaker parts of his nature, and by careful cultivation of the brain of each, a special aim or object may be given to every life; so that from each we get all it is capable of yielding, giving happiness to the individual and benefit to all mankind.

Men are like the earth, of various soils. There never was a greater or more cruel mistake made in the education of children, than in thinking that seed of such different kind will all take root and fructify if planted in the same soil. For those who fail in life, is the fault always in the seed? No; most decidedly no; too often the result may be traced back to the ignorance of the developer or sower. From many seeds there are barren trees; but if you were to find out the proper soil, and select the proper aspect

—that is to say, genial and stimulating, instead of depressing and crushing surroundings, the seed which has before given no signs of fruition, will shoot forth at once, and flower luxuriantly. So it is with mankind; but who ever considers if the backward boy or girl is being dwarfed by the uncongenial elements round about them. Yet nearly every one must be aware of children who, treated as incorrigible dunces at a school unable to supply the sympathy and interest such seed needs to enable it to sprout, when subjected to more congenial influences, their minds have expanded and blossomed.

The great point is to rouse the interest of the child being taught, and teach him to understand what you are teaching him, and the value such knowledge will be to him in life. We don't want the spring and vigour of youth crushed by too much school, or the brain tired and overweighted by a load of mere names and dates, verbs and rules, mathematical formulas and geometrical axioms, and traditional knowledge that the world has out-grown; but we want teachers that will develop what is within, encourage each to reveal himself, to think about what he is to do, to get understanding as well as knowledge, to depend upon his own judgment, and not to be merely the mouthpiece of some other fellow. Taught to see the value of knowledge, so that he is eager for it; not as now, feeling it to be a burden, but a blessed power that invigorates; like snow, which, during winter, lies cold and heavy on the meadow, but when it is touched by the sun of Spring, melts away, and fructifies the ground for a rich harvest.

Begin different; train the young to work, not to please others or because they are told, but from a love of their work, anxious to get on, to make money, and how to use it wisely; to gain position, that by their example they may incite others to do likewise; ever anxious and willing to help in the struggle of truth over error; virtue over vice. To be true, earnest, and thorough in what they undertake; imbued with an enduring, laborious perseverance, a deep earnestness of purpose, resolved to enjoy the good things of this life rationally and moderately, too wise to indulge to

excess in anything, striving ever to retain a "healthy mind and healthy body," and recoiling with disgust and loathing from the moral abyss modern society goes so dangerously near to, forgetting that it is impossible "to touch pitch without being defiled."

"To cut the chain of heredity of evil, and strengthen that of the heredity of good, should be the ideal set up high and clear before all who have the in-bringing and up-bringing of the young." To achieve this there is no more powerful influence than "home," if "home" be what it should be, that haven of rest and sweet content, that throughout lifes's chequered race we realise that—

> "'Mid pleasures and palaces though we may roam,
> Be it ever so humble, there's no place like home!"

The influence of the mother upon the lives of men, the pointing out what good mothers celebrated men have had, is nothing new; but too little has been written about the influence of "home" upon the lives of men. And "home" is much what women make it. "How many women there are of whom it might be said, if only people would think, what has been said of Beatrice in Florence, 'The city was the better for her presence.' And if the city, surely the home." What a contrast there is in "homes." Herein at the head is a woman where we soon recognise that the management is that happy one only to be found when—

> "Two souls, but with a single mind,
> Two hearts that beat as one."

For the happy home depends upon this happy union. A good mother may, does make the home as attractive as she can for her children, but if the two partners be not in harmony, if there be disagreement between the two ruling powers, spite of the attempt from love of children, or a sense of duty, to make the children realise "there's no place like home" for them, they will feel it is but a sham, a mockery. What is bad for the children is bad for the parents; badly mated, "Home" is not to them what it should be. The woman goes about her daily duties, but her soul is not in

them; the man returns to meals and bed, but "home" is not the attraction it should be; he cannot give to her an affection he does not feel, and is apt to be led away by other influences. The unfortunate children of such ill-assorted couples suffer, they feel the atmosphere around them to be one of "armed neutrality," always fearing an outbreak, deprived of that pleasure to youth and solace to age, of a secure resting-place at all times, and in all troubles. Not only a resting place, but a power that impels them onward and upward from a desire to please those they love so well. Home should be the place in co-operation with the school for breaking the young of both sexes into habits of obedience, order, industry, punctuality, perseverance, thrift, truth, and rectitude that will sustain them in the conflict before them, and enable them to say, even if they fail in the world's struggle, "All is lost but honour."

The training should be such as will stimulate the men and women of each century to attempt the highest and noblest aims, to put into the hearts of all, those lofty aspirations that have animated the hearts of worthy men in every age; men taught to be zealous for liberty, well-being, culture, and that there is no difference between man and man but that of talent and virtue, valuing the wealthy man not by what he has, but how he got, and what he does with it; despising the politician, however talented, whose sole object is power for his own selfish ends, and not to benefit his fellows; honouring the man, who, although a popular man, dares to be consistent and true to his convictions, although he forfeits for the time his popularity—such men are rare as can act up to the motto, "Be just, and fear not."

An important thing to impress on man is thrift. It is the essential element for the material advancement of the people, and once acquired, many other valuable social and moral qualities would inevitably follow. What time has been wasted over "reform" of our electoral procedure, what applause been bestowed upon the leading reformers. Yet how few of these men would have the moral courage to tell the electors how far more important it is for them to begin

to reform themselves, that no man can be a freeman, or is worthy of freedom, until he has acquired the habit of thrift, "for the glorious privilege of being independent."

Don't mistake my meaning. I want these "popular" men to use their influence in persuading their fellow-men that it is only by the practice of thrift, by the daily saving from resisting little indulgences that they can have better homes and rise upwards. But I want it to be voluntarily done; a labour of love.

I have not only no faith in, but a great mistrust of any system of "Compulsory Thrift." The motives of those who advocate "Compulsory National Insurance" may be good. Their object, no doubt, is to provide against a great misery that exists amongst the masses owing to improvidence. But the true physician ascertains the cause of an evil, and, although a harder task, nothing satisfies him but to remove it. The Creator inflicts pain and misery lovingly to make men provident, and I do not believe in Government trying to alter God's decree. It is the duty of those who aim at governing the State to help the Creator in making the people help themselves, not by compulsion, not by practising thrift for them, by this or that method, but from a sense of duty. Men should be on their guard against these philanthropic individuals trying to do their duties for them. There is no greater tyranny than that of a Government of a so-called free people, who interferes with the rights and liberty of the individual. Paternal Government is the surest method of keeping men in bondage. They tempt weak men to sell their birthright for a mess of pottage.

"Letting alone," says Mr. J. S. Mill, in short, should be the general practice, in the matter of the intervention of a public authority in the business of the community. The business of life is a part of the practical education of a people. The natural stimulus to labour, judgment, self-control, thrift, is to be found in the difficulties of life. We cannot do away with these difficulties, and it is injudicious of us to attempt to weaken the capacity of meeting them by passing any portion of them over to the State if we can

perform them ourselves. Few men do more harm to their country than those "impatient reformers" and warm-hearted but short-sighted philanthropists, who, as Mr. Mill says, "thinking it easier and shorter to get possession of the Government than of the intellects and dispositions of the public, are under a constant temptation to stretch the province of Government beyond due bounds." The remedy for pauperism, caused by want of thrift, must be sought not in giving them State aid by Education Acts, Permissive Bills, Poor Laws—props to lean upon, that take away the necessity for standing upright—but in strengthening them, by elevating their ideas, rousing their self-respect, stimulating within them the glorious feeling of "being independent"—ashamed to eat the bread of idleness, the bread that has been earned by the sweat of another. The State must teach self-denial; self-dependence; inculcate the value of thrift, and not continue to urge the poorer classes to be unthrifty.

It is not yet possible, perhaps never will be, to explain the existence of pain and evil. But admitting that misery and pain exist, let us act so as to *minimise* it, and let our efforts be directed strenuously towards a better and happier state of society. The task may be difficult, but all history proves the inherent strength of faith in the power of good; failure after failure in every age has not been able to check scheme after scheme towards goodness and happiness. We only want to understand human nature, and to believe that the universe is one deep-laid framework, full of beneficent contrivances, calculated by the Creator to give us pleasure; that the human form is full of exquisite inventions, as a hand or an eye; the most beautiful contrivances throughout tending to our benefit; if we did but act with a knowledge of ourselves and nature round about us, instead of misery, there would be happiness; instead of evil, good; and although many eminent thinkers contend that human nature is one of the last things which can be called "pliable," and that granite rocks can be more easily moulded than the poor savages that hide among them, it does seem to me that

mankind is "mouldable;" that education, training with a knowledge of the individual, has the power to develop, if it cannot create; the power to soften and restrain, if it cannot destroy; that the mind can be developed, for better or for worse; like the body, it may be starved into feebleness, or fed and exercised into vigour and fulness, if pains are but taken to ascertain the deep springs of the character, to know what the inherent powers are; briefly, by using the proper means, there is no limit to growth; and man may be trained to good—to be happy—to feel he is the useful, active agent of the Creator, and feeling this within him, to cease henceforth and for ever being a mere automaton, and therefore the creature of circumstances.

What a powerful influence money-making has to the last upon those who have all their lives been slaves to Mammon. In one's experience of the world, there is no sadder sight than to see a talented man so dominated by greed, that he puts aside principle, resolved to make money or position, by fair means if possible, if not, the reverse. The old idea still holds, and has many followers, that justifies "get money, honestly if you can, but get money." It is pernicious teaching, and the young should be trained to believe that "money can be got, and is best got honestly," that their success in life, whatever their vocation, whether as mechanic, tradesman, or professional, can be obtained in a straightforward, honourable manner, if they understand what they have undertaken to do. To lie and deceive and cheat is the resource of the incompetent, only necessary to hide their own deficiences. With success in life, as with health, we must obey Nature's laws; the wisest men, as the wisest rulers, are those who study God's method, and obey His laws, actuated by the purest and highest motives, and in so doing, they best serve the people they govern and themselves.

This, I am aware, is not the teaching of theologians, and pity for mankind 'tis not; but it is truth, and must prevail in time. At present, the following gives us an idea of what is thought of those men who ask their fellow-men to believe that God has so created them that they can, if properly

trained, earn money honestly. In the *Church Reformer*, August 1889, is the following: "An American paper, *Plain Talk*, of New Holland, Ohio, has adopted as its motto the curious sentence :—

'Do right, fear God, and make money.'

There is a dash of blasphemy about this which ought to commend it to the approval of our own Mr. James Platt, who has, we believe, written a book to prove that 'ye *can* serve God and Mammon.'" Is it surprising that so much misery exists? Is it surprising the want of principle we find in every-day life, whilst man's spiritual advisers consider it blasphemous to ask men to "Do right, fear God, and make money?"

When we think of the misery in every age it seems surprising that no more earnest efforts have been made to make things better. Much of this want of earnestness arises from the too general belief, the relic of a false teaching, of the inherent depravity of human nature; therefore the uselessness of any attempt after perfection, when imperfection, which comes almost naturally to us all, seems to do just as well. Do not be misled by those who ridicule attempts after the ideal, those men who sneeringly ask if the ideal will fill your pockets, keep a house over your head, or you and yours out of the workhouse? I unhestatingly say, that beginning life with the motive of aspiring to a higher position than you start at will help you on over many a rugged path, and raise you upwards, if not so high as you wished, higher than if you start without such an ideal before you. Those who ridicule attempts at progress, who sneer at the ideal, are the men who yield to every little difficulty, men who cannot surmount difficulties, who cannot conquer necessity, and feel its iron goad; or those oppressed with care, or cursed with greed—the idealists worst foes. Amongst men we have a large class to whom no experience can teach wisdom, and whose recklessness and good nature (as it is called) do so much harm to those they love the best—hearty, jolly good fellows they are deemed to be, because anxiety, trouble, grief, age, even

disgrace, makes no lasting impression. This type of man seem always sunny and joyous; they take no heed of the morrow—sufficient for the day is the trouble thereof, is their motto; when other men, similarly situated, are not able to hold up their heads, such men, spite of all their failings, are popular and welcome, what the world calls "jolly good fellows," and missed when they pass away from our ken, far more than men of higher aims and better deeds.

In thinking of man, we should remember that—

> "Our little lives are kept in equipoise,
> By opposite attractions and desires!
> The struggle of the instinct that enjoys,
> And the more noble instinct that aspires."
>
> —*Longfellow.*

It is said to be wise "to assume a virtue if you have it not;" and in the modern world we find a belief that ridicules the credulity of those who have preceded us, yet in daily life display an utter disregard of scientific truth and the inevitable and invariable operation of Nature's laws. A seeming acquiescence in the philosophical truth, "that every effect may be traced to its cause;" but the majority of every class trusting to luck, chance, accident, and a score of possibilities, although experience has proved for ages that they are no more to be relied upon than broken reeds. The physician tells this man not to work his brain so hard or he will ruin his health and die prematurely; or to eat less or drink less, otherwise apoplexy or the gout will follow. But how few follow the advice? He prefers to die or have the gout; or, like the thief, hopes to escape detection and evade the punishment. "Providence," as Horace remarks, "has adopted the course of leaving all men, as a rule, in ignorance as to their appointed fate." But if ignorant when the punishment will come, believe me, it will come; sooner or later, Nemesis overtakes us all.

In every school, in every house, we want taught that in life, to one and all, "As we sow, so shall we reap." We want, as the guiding principle in the training of children at school and at home, the law of "cause and

effect." We want a firm belief by teachers and parents that Nature's laws must be understood and obeyed—that as "Health is the foundation of all our physical happiness," it is imperative they understand and teach the young how to secure and retain the "healthy mind in the healthy body." They must believe, and act up to the belief that Nature's laws are universal, and that the law of heredity applies to man as unerringly as it applies to animals and seeds. We want done for man what man has done for animals and vegetables for ages. Virgil says:—

> "I've seen the largest seeds, tho' viewed with care,
> Degenerate, unless the industrious hand,
> Did yearly cull the largest."

What man might become in time by careful training in harmony with God's laws, we may imagine if we think of a weed—the result of neglect—and the perfect flower—the result of careful attention. The majority of men are weeds; they are here by the power of life, and go through life heedless of the past, careless as to the future, satisfied to eat, drink and sleep—the result of bad seed sown on bad soil. The minority have been carefully trained and protected from every deteriorating influence, their brains developed to the utmost by those who understand the human soil. To improve the race of man, to make man physically, mentally, and morally as perfect as he is capable of being, to give more perfectly-balanced minds, and bodies less predisposed by weakness to this or that particular disease, we must earnestly believe that the proper "study of mankind is man," and sincerely and persistently act up to the belief.

How is it that the effort has not been made? In the past because of the ignorance of Nature's laws, and in the present because the old teaching of faith and prayer causes an estrangement between science and religion. We want the basis of our teaching reversed; a belief in acts as opposed to that of faith. The "putting your own shoulder to the wheel," instead of praying for help. Cromwell is reported to have said, "Pray

to God, but keep your powder dry." This man's success was due to his knowledge of human nature, which enabled him to get from his men the enthusiasm of religious faith, in conjunction with the observance of scientific laws. The world needs still to be taught this lesson. The natural and spiritual must be made to harmonize, must work together for man's happiness and progress. It is the province of science to discover and explain for man's benefit how the Creator rules the world, and science has conferred great blessings on mankind, in supplying knowledge in relation to disease, accidents, food, agriculture, navigation, chemistry, geology, and mineralogy; the origin of species, the antiquity of life; and above all, of the sun and stars, and the wonderful and accurate calculations of astronomers, the wonders of the heavens by means of the telescope, and of animal and vegetable life by the aid of the microscope has far surpassed the "miraculous" in satisfying those who crave for and delight in the marvellous. A knowledge of natural laws, the unravelling to mankind the wonders of Creation, explaining how regularly and unerring in every department of life these laws operate, cannot be prejudicial to true religion; therefore, if the views of religious men be opposed to that of scientific men, it is their conception of God's arrangements that must be at fault. Religion and science should work together, hand in hand, to train men to thank, worship, and adore their Maker. Science, by explaining the wonders of Creation, leads mankind inevitably, irresistibly to think of, properly understand, and instinctively worship and adore the Great Maker—the Creator of the earth and all that therein is; and in supplying us with the evidence of His wonderful power, giving us indisputable evidence of His existence. We want theologians to recognise "that truth is many-sided." They are too apt still to look only at one side, and to object to anything that seems to oppose their particular opinion, and as their predecessors thought of the teachings of Galileo. they think of science, that if the same does [illegible] views of what the Bible teaches, there[illegible]

Let the two powers unite, and begin by explaining to the people that "Thy will be done" does not mean they are to submit like cattle to the inexorable decrees of fate. But for man, it means, that it is his duty to find out and understand what the will of the Lord is, and to do all that lies within his power to get it done, as it is the only means by which he can obtain domestic peace and happiness, and national prosperity. We want a religion of acts, not of words; the people so taught and preached to that they will become more self-reliant, self-helpful, and independent. Men in fact, who would be disgusted at merely offering up weekly a set of prayers, begging to be free from this or that, and that their future lives may be pure and holy; yet doing nothing, nay worse, not having the slightest intention of doing anything to purify, sanctify, or change their lives in any particular! Instead of prayer for good harvests, man should thank God that he has so constituted the earth, and man in relation thereto, that if he will but make a proper use of his faculties to sow the seed, and wisely and thriftily take care of the fruits that follow steady thoughtful labour, they need have no care for the morrow. Cease to talk of labour as a curse, but proclaim it to be what it is, a blessing—that it is the duty of every man to use his brain and hands, that the man who will not work, has no right to eat; as the man who eats but works not, must be living by the work of others—which causes self-indulgence, instead of self-denial—the neglect to do his duty to God and man.

"The price of wisdom is above rubies." True, when will man realize it, and act up to it? The majority are satisfied if they make money, and pass through life as clever fellows, or better still, men of the world, with very little faith in anything or anybody; but after all are they not taking the shadow for the substance, is there not more happiness and enjoyment in life in retaining one's faith in human nature? The man always suspecting and doubting his fellow men is not to be envied—no selfish man is. It is much wiser and happier to do the best you can for others, when the opportunity offers; and to judge

others as we would be judged—striving to live at peace and goodwill towards all men—wise enough to see that

> "The mind is its own place, and in itself
> Can make a heaven of hell, a hell of heaven."—*Milton.*

There must be something rotten in the state of Denmark when men seriously ask, "Is life worth living?" They will tell you life is all very well whilst you are young; hope buoys you up with expectations of joys to come, but to the middle-aged and old, those to whom the world is nearly over, the present is no Eden, with but a sorry past—the what might have been to look back upon, and no hope in the future, life ceases to be worth living. If so, I reply that the years have not been well spent, or the part of it holding pain and grief should also hold memories pleasant to think upon; and if life be found worth living by many it should be worth living to all. It is something to have this wonderful gift of life, to watch its growth and development within us. The power of observation, thought, and speech, the capacity to understand something of the earth around and the heaven above us. The "ills that flesh is heir to" is an entailed inheritance to which we are all more or less liable, but with care we can minimise the penalty, and lighten the burden for those we leave behind us. Life not worth living—can there be anything equal to it? if you have the bodily health and a cultured mind to enjoy and appreciate it, with internal resources and trained will, making you equal to the difficulties that will have to be surmounted in life's journey. There is the happy home, the time of courtship, the affection of wife and children; and as you get into the sere and yellow leaf, the pleasure of watching the progress of others up the hill that you are steadily going down. The mind must be diseased and in a morbid state, the man must have misused his faculties and opportunities to whom "life is not worth living"; at the worst, life is preferable to death. Men have realised in all ages that "It is better to put up with the ills
than fly to others they know not of." But I hav
view of life than this, and will not consider life

preferable to death, but as a great blessing, a glorious gift to be devoutly thankful for, a something unquestionably great, happy and desirable, if men will but use the powers within them, and use wisely the immense resources in this world intended to make them happy, and enjoy life whilst they are here.

If the majority realise more or less sooner in the journey of life, that "all is vanity and vexation of spirit," it must be because they have not sought after real happiness, but its counterpart in display and sham, selfish to the heart's core. Our knowledge has increased immensely, and by its aid the people generally, but more especially the rich, enjoy greater comfort and pleasures than heretofore; but man has yet to learn the truth, that if he gained the whole world no wealth is equal to a contented mind. "The goddess of prosperity hastens voluntarily to inhabit the mansion of that brave man who lives contented, dispatches his business, knows the difference of actions, is able to bear misfortunes, and is firm in friendship. Smile not at the legend as vain, that once in holy hands a worthless stone became a heap of silver. Let thy alchemist be contentment, and stone or ore shall be equal to them. The infant, with heart untroubled by avarice, fills its little hand with sand and knows not that silver has more worth. A small coin makes the beggar rich, but Féridoun was not satisfied with a kingdom."

Man is a strange study. How few think why it is that we suffer, and rejoice? If nothing is so good as it seems, to the hopeful temperament things are never so bad as painted by the lympathic and despondent. But it has been truly said

> "That hope springs eternal in the human breast,
> Man never is, but always to be, blest."

All of us over fifty must remember how often we seemed encompassed with insurmountable difficulties, the life crushed out of us by the misery of our position; resolute as we were, yet life seemed too grievous to be borne, we felt as though we must succumb; then suddenly an unexpected gleam of hope gives us the power to struggle on, and we persevere and conquer: the difficulty surmounted,

what a different opinion we had of life! The sanguine temperament wants curbing, as it will lead a man astray; but it is a pleasant companion; what would life be but for that great blessing? :—

"Hope, which like the glimmering taper's light,
Adorns and cheers the way,
And still as darker grows the night,
Emits a brighter ray."

Hope on! never despair! The world is a very pleasant place if we carefully shut out the horde of petty cares, instead of letting them creep in to steal away the honey from our flowers. Schopenhauer may be right in describing "Life as a struggle for existence, with the certainty of being vanquished," but he forgets that God implanted hope within us, and that the struggle is a pleasure, because, until beaten, we are sustained by the hope of success. Life has many victories and joys, as well as defeats and griefs. The lesson we have to learn is to view life more broadly; think of its pleasures as well as its pains, its joys with its griefs, its rewards as well as its defeats. Take, in fact, a more scientific view of life; nothing is so likely to get rid of this feeling of discontent as the understanding why misery exists. Soon as a man is capable of tracing effects to their causes, when he understands God's wonderful method of governing the world, and has faith in His unvarying and unerring action, the world becomes to him quite another thing. Life ceases to be petty, the world becomes a wonderful creation; he feels himself in communion with a Being infinitely wise, and scrupulously just; and if he also finds therein indications of a foresight that makes him feel his own insignificance, he has the satisfaction of appreciating his Creator the wiser he becomes.

No doubt man suffers much pain in this world, but although very unpleasant, pain is not an evil, but eminently useful, as without its warning more serious evils would generally follow. We all object to the unpleasant smell when there is an escape of gas, but the noxious smell induces us to remove the cause, and prevent explosion.

Ranberg wrote with equal poetical feeling and scientific truth that "Pain is the prayer of a nerve for healthy blood;" and neuralgia is caused by the blood being either poverty-stricken or poisoned by some deleterious ingredient. Without the pain the condition would go on unrelieved, and greater mischief would ensue. But the pain compels the sufferer to get relief, and this is its great value. The healthy man is ignorant that he has that wonderful apparatus within him, the stomach; when out of order only certain food agrees, and there is pain if improper food be introduced, and dyspepsia warns the sufferer to be careful, and to avoid food that he cannot take without subsequent pain. If, spite of the warning, he yields for the sake of the momentary gratification of his appetite, who has he to blame for the subsequent pain, but himself? Nature, in a variety of ways, tries to warn man to desist from efforts that he is not mentally or bodily equal to, and if wise, instead of grumbling at the discomfort, we should be thankful for the suggestion, and at once seek rest, change of occupation, more exercise in the open air, or more appropriate or better food, so as to enable Nature to repair the enfeebled and exhausted parts. So that pain is really a kind of guardian angel, a monitor whose warnings are painful, but only "cruel to be kind," as the object is to compel us to protect ourselves against a greater.

"The body and the soul have, from the moment of death, as little sensation as before birth."—*Pliny.*

Death has no terror for the healthy man—to him it is but an everlasting sleep. Death is not a punishment for sin, as without death there can be no new life. Death is natural, necessary to remove the old and decayed, that the young, healthy, and vigorous may take their place. Why dread death? When asleep you are oblivious of everything, death is but a continuous sleep, our last sleep from which there is no awaking. "Death appears to be a result of the constitution of all organized beings; for the very definition of the genus, is, that the individual grows, attains maturity, decays, and dies. The human imagination cannot conceive how the former part of this series of movement could exist

without the latter, as long as space is necessary to corporeal existence. If all the vegetable and animal productions of nature, from creation downwards, had grown, attained maturity, and then remained; the world would not have been capable of containing the thousandth part of them; so that, on this earth, decaying and dying appears indispensably necessary to admit of reproduction and growth."

Matter alone is immortal; from matter we came, to matter we return. That matter is Eternal there can be no doubt. Shakspeare's great merit was in grasping philosophical and moral truths and putting them clearly and simply before us. As regards the "Immortality of matter," a truth not grasped yet by the majority, he says :—

> "Imperial Cæsar, dead, and turn'd to clay,
> Might stop a hole to keep the wind away:
> O, that that earth, which kept the world in awe,
> Should patch a wall to expel the winter's flaw!"

In the above words lies the great truth that "matter is immortal, indestructible. There is not an atom in the universe which can be lost. We cannot, even in thought, remove or add an atom without admitting that the world would thereby be disturbed, and the laws of gravitation and the equilibrium of matter interfered with. It is the great merit of modern chemistry to have proved in the most convincing manner that the uninterrupted change of matter which we daily witness, the origin and decay of organic and inorganic forms and tissues, do not arise, as was hitherto believed, from new materials, but that this change consists in nothing else but the constant and continuous *metamorphosis of the same elementary principles, the quantity and quality of which ever is, and ever remains, the same.* Matter, has, by means of the scales, been followed in all its various and complicated transitions, and everywhere has it been found to emerge from any combination in the same quantity as it has entered. The calculations founded upon this law have everywhere proved to be perfectly correct. We burn a piece of wood, and at first sight it appears as if its constituents had been consumed in fire and smoke. The

balance of the chemist, on the other hand, teaches us that not only has nothing been lost of the wood in weight, but, on the contrary, the weight has been *increased*. It shows that the collected and weighed products not merely contain all the constituents of the wood, though in a different shape and combination, but in addition such materials as the constituents of the wood have attracted from the air during combustion.

"With every breath which issues from our mouth, we expire a portion of the food we eat, and of the water we drink. We change so rapidly, that we may be said, after the lapse of four weeks, to be different and new beings; the atoms are exchanged, but the mode of their combination remains the same. The atoms are in themselves unchangable and indestructible; to-day in this—to-morrow in another form—they present by the variety of their combinations the innumerable forms in which matter appears to our senses. All this while the number of atoms in any element remains on the whole the same; not a single particle is formed anew; nor can it, when formed, disappear from existence. Proofs innumerable can be adduced to this effect. Dissolution and generation, growth and decay, proceed everywhere hand in hand—an eternal chain. With the bread which we eat, the air we respire, we attract the matter which has formed the bodies of our ancestors thousands of years ago; and we return a portion of our bodies to the external world, in order shortly after to receive it again."—"*Force and Matter*," *Dr. Louis Büchner.*

The idea is not a new one, although it is opposed to the popular belief that only the soul is immortal. Empedocles, a Greek philosopher (450 B.C.), says: "Those are children or persons with a narrow sphere of vision, who imagine that anything arises that has not existed before, or that any thing can entirely die and perish."

"What disappears in one place, must re-appear in another."—*Faraday—Hess.*

"One generation passeth away, and another cometh, but the earth endureth for ever."—*Bible.*

"The universe, containing all that exists, has been

created neither by a God nor by a man; but has always existed and will ever remain a vivifying fire, being kindled and extinguished according to definite laws."—*Heraclitus of Ephesus.*

"The times are past when spirit was assumed to exist independently of matter. But the times are also passing away, in which it is contended that spirit is degraded because it manifests itself only in matter."—(*Moleschott.*)

The time may be passed for scientists, and the few men of independent thought, who have grasped the truth that "the world governs itself according to eternal laws."—(*Cotton.*) Or that "there is neither chance nor miracle; there exists but phenomena governed by laws."—(*Jouvencel.*)

But not many years ago our clergy quarrelled with Lord Palmerston because when asked to appoint a general fast for the removal of the cholera, the noble lord, to his immortal honour, had the moral courage to refuse and tell the clergy "that the propagation of the cholera rested on conditions partly known, but that its progress was more likely to be arrested by sanitary measures than by prayers."

Man has much to learn and unlearn. He must study himself more, and his "place in Nature"—it will take the conceit out of him. It is quite true what Büchner says: "Man is accustomed to look upon himself as the climax of creation, and to consider that the earth and all that it contains has only been created for his use and profit. A glance at the history of the earth might teach him modesty. How long did not the earth exist without him! and how little of it is as yet in his possession! "Man," says Helmholz, "has the habit of measuring the greatness and wisdom of the universe, in proportion to the advantage it promises to his race; but the history of the earth shows how short and momentary is as yet the existence of the human race." "And who would seriously maintain that the earth could not have been more comfortable for man? With what difficulties must he not struggle, until he renders a little spot fit for a dwelling-place; and how many regions are not, from climate, soil, etc., perfectly inaccessible to him? No being can have been destined to

live merely for the good of man. All that lives has an equal right to exist; and it is merely the right of might which permits man to subject or to kill other living beings. There are no ends which Nature had in view to favour a privileged being. Nature is an end in itself.

"Physics (see Helmholz on the *Action of Physical Forces*, 1854) show that, as there was a time when no organic life existed on earth, so will the time arrive—no doubt an infinite and incommensurable period—when the physical forces now existing will be exhausted, and all animated beings plunged into night and death. What are, in the presence of such facts, the pompous phrases of a philosophy about the designs which became accomplished in the creation of man; the incarnation of God in history; the history of humanity as the subjective unveiling of the absolute; the eternity of conscience, liberty, and will, &c.? What are the life and the efforts of man and all humanity compared with the eternal, inexorable, irresistible, half-accidental, half-necessary march of Nature? The momentary play of an ephemeron hovering over the sea of eternity and infinity."

Burke truly remarked, "What shadows we are, and what shadows we pursue." Stand aside, and watch men and women in their daily avocations. Outside, like a beautifully sculptured tomb or a whitened sepulchre, all seems fair and clean, but the inside is full of hollowness and corruption. Men realise too late that—

> "Unless above himself he can
> Erect himself, how mean a thing is man."

Those men who want to be immortal should remember there is only one thing about us is eternal—that is, *character;* and only the influences which mould that character are of final importance. "Nothing dies, not even life, which gives up one form only to receive another. No good action, no good example, dies. It lives for ever in our race. While the frame moulders and disappears, the deed leaves an indelible stamp, and moulds the very thought and will of future generations. Time is not the measure of a noble

work; the coming age will share our joy. A single virtuous action has elevated a whole village, a whole city, a whole nation. 'The present moment,' says Goethe, 'is a painful duty.' Man's best products are his happy and sanctifying thoughts, which, when once formed and put into practice, extend their fertilising influence for thousands of years, and from generation to generation. It is from small seeds dropped into the ground that the finest productions grow, and it is from the inborn dictates of conscience, and the inspired principle of duty, that the finest growths of character have arisen."—*Samuel Smiles.*

"Lie not, but let thy heart be true to God,
Thy mouth to it, thy actions to them both:
Cowards tell lies, and those that fear the rod;
The stormy working soul spits lies and froth.
Dare to be true, nothing can need a lie;
A fault which needs it must grow two thereby."
—*G. Herbert.*

Believe me, "as we sow, so shall we reap." Sooner or later, if you have shirked your responsibility, Nemesis will overtake you. For a time men may seem to prosper without observing certain laws, but the prosperity is apparent, not real. Time will prove that as no State can be strong "without public spirit in its representation, independent without patriotism, prosperous without a sound financial system, or honest without a respect for the principles of justice;" it is therefore essential that the same principles be observed by men in their daily actions. Take society as it is; it is absorbed by one desire—gain; to get money, honestly if they can, but resolved to get money. And for what object? Pleasure, luxury, self-indulgence. It is an age, above all others, of deception and shams, hypocrisy and humbug. Who can you trust; how few men have the courage of their convictions; how few but will put aside principle, and follow expediency? We want for the reformation of society a more active conscience, the realization of the value of honesty, the belief that "An honest man is truly the noblest work of God."

Man is a singular mixture, a difficult study; but his

errors are traceable to the want of a correct understanding of his own nature, his place in nature, and nature's laws. He begins life with a false conception of the world; the difficulties he encounters, and the misery he sees around him, makes him often ask himself, "Is life worth living?" Pity 'tis so; life should be regarded as a pleasant sojourn; man feel himself to be an agent in carrying out the Creator's wise and beneficent schemes, throughout the whole of which he should glory in tracing the Master's handiwork, His wonderful foresight and skill; he should be taught to understand the wonders of this world, and how to make the best of it, leaving his future with faith and confidence in the hands of his Creator. There is plenty of happiness in the world, if men and women were to begin the world with a better knowledge of it, and started in life resolved to make the best of this world. To do this, they must begin the journey of life impressed with the belief that "heaven and hell" are but names for "virtue and vice," and that their happiness or sorrow will depend upon whether they are ruled by the one, or regulate their conduct by the other.

The True Man.—"A man does not become a Brahman by his plaited hair, by his family, or by both; in whom there is truth and righteousness, he is the true man.

"He who has cut all fetters, and who never trembles; he who is independent and unshackled, him I call indeed a man.

"He who is free from anger, dutiful, virtuous, without weakness and subdued; he who utters true speech, instructive, and free from hardness, so that he offend no one, him I call indeed a man.

"He whose knowledge is deep, who possesses wisdom, who knows the right way; he who is tolerant with the intolerant, mild with fault finders, free from passion among the passionate, him I call indeed a man.

"The manly, the noble, the hero, the great sage, the guileless, the master, the awakened, him I call the right and true man."—*Sacred Anthology.*

WOMAN.

"How shall frayle pen describe her heavenly face,
For feare, through want of skill, her beauty to disgrace."
—*Faerie Queene.*

"Why should I live? Do I not know
The life of woman is full of woe!
Toiling on, and on, and on,
With breaking heart, and tearful eyes,
And silent lips, and in the soul
The secret longings that arise
Which this world never satisfies!"
—*The Golden Legend.*

"Woman, next to man, the noblest piece of the creation."
—*Aristotle.*

"'Know thyself,' was said by a sage for sages, but it is quite as necessary a counsel to give to a lovely woman," writes Ouida. I would add, to give to all women. How often in a room you will observe that the women with least beauty, but with a certain something in their manner—a charm from a higher culture, wider knowledge, clearer perception, and more ready sympathy, seem to carry all before them. "A lovely woman, with perfect features and form, will be admired, no doubt, always; but her admirers will pass on unless she has some charm beside her beauty."—*Ouida.*

"Women cannot over-estimate the value of purity and modesty. Those ladies who risk their health by going to theatres, &c., with too much of their bodies uncovered, should ponder over the following by Ben Jonson:—

'Have you seen but a bright lily grow
Before rude hands have touched it?
Have you marked but the fall of the snow
Before the soil has smutched it?'"

"There is no power on earth in the hands of God sometimes more mighty for achieving the noblest ends in the most pleasant way than a beautiful woman—when she is a woman, indeed, in all completeness of her divine dual nature—not a mere well-put-together, well-chiselled, well-coloured, and well-dressed piece of flesh and blood, in which virtues she may be matched, and over-matched, by many a plumy bird, or light-footed fawn upon the mountains."—*Professor J. S. Blackie.*

"To woman, what? so slender, slim, and slight,
'Mid coarse-grained things of masterdom and might;
She gave weak woman *Beauty*, with a power
More strong than fire or iron, as her dower."—*Anacreon*.

BE cynical as you like, run down women as you will, prate about beauty being but skin deep, it is the power of powers, the gift of gifts, by which woman holds in subjection man. At all times, here, there, and everywhere, the chequered scroll of history tells the same tale; now, as heretofore, in all ages,

"No age, rank, or station is free,
To sweet, smiling Beauty, mankind bends the knee."

Woman! what diverse opinions we hear about you. The majority of married men will say that they have no opinions, but contradictory states, oppose them, they are firm; give in to them they yield; yet how little we really know of your nature, and its power of development, if allowed greater freedom of action. Do not mistake me; I am no advocate for strong-minded women, for women to do men's work, but agree with the main idea in Legouve's *Historie des Femmes*, "Equality in difference is its key-note. The question is not to make woman a man, but to complete man by woman."

"The difficulties of friendly intercourse between men and women are so great, and the false sentiments induced by our present system so many and so subtle, that it is the hardest thing in the world for either sex to learn the truth concerning the real thoughts and feelings of the other. . . . We have subjected women for centuries to a restricted life. . . . *She* can pay back the injury with interest. And so she does, item by item. Through her, in a great measure, marriage becomes what Milton calls, 'a drooping and disconsolate household captivity;' and through her influence over children, she is able to keep going much physical weakness and disease which might, with a little knowledge, be readily stamped out; she is able to oppose new ideas by the early implanting of prejudice; and, in short, she can hold back the wheels of progress, and send into the world human beings likely

to wreck every attempt at social reorganisation that may be made, whether it be made by men or by gods."

In the *Westminster Review* for August 1888, Mona Caird gives us a brief glance at the history of marriage. How, at one time "the mother was the head of the family, priestess, and instructress in the arts of husbandry. . . . The cave in which the mother took shelter and brought up her family was the germ of our 'home.' The family knew only one parent, the mother; her name was transmitted, and property—when that began to exist—was inherited through her, and her only. A woman's indefensible right to her own child of course remained unquestioned, and it was not until many centuries later that men resorted to all kinds of curious devices with a view of claiming authority over children, which was finally established by force, entirely irrespective of moral right.

"The transition period from the mother-age to the father-age was long and painful. It took centuries to deprive the woman of her powerful position as head of the family, and of all the superstitious reverence which her knowledge of primitive arts and of certain properties of herbs, besides her influence as priestess, secured her. Of this long struggle we find many traces in old legends, in folk-lore, and in the survival of customs older than history. Much later, in the witch persecutions of the Middle Ages, we come upon the remnants of belief in the woman's superior power and knowledge, and the determination of man to extinguish it. The awe remained in the form of superstition, but the old reverence was changed to antagonism. We can note in early literature the feeling that women were evil creatures eager to obtain power, and that the man was nothing less than a coward who permitted this low and contemptible influence to make way against him. . . .

"On the spread of Christianity and the ascetic doctrines of its later teachers, feminine influence received another check. 'Woman!' exclaims Tertullian with startling frankness, 'thou art the gate of hell!' This is the key-note of the monastic age. Woman was an ally of Satan, seeking to lead men away from the paths of righteousness. She

appears to have succeeded very brilliantly! We have a century of almost universal corruption, ushering in the period of the Minne-singers and the Troubadours, or what is called the age of chivalry. In spite of a licentious society, this age has given us the precious germ of a new idea with regard to sex-relationship, for art and poetry now began to soften and beautify the cruder passion, and we have the first hint of a distinction which can be quite clearly felt between love as represented by classical authors and what may be called modern, or romantic love—as a recent writer named it. This nobler sentiment, when developed and still further inwoven with ideas of modern growth, forms the basis of the ideal marriage, which is founded upon a full attraction and expression of the whole nature.

"But this development was checked, though the idea was not destroyed, by the Reformation. It is to Luther and his followers that we can immediately trace nearly all the notions that now govern the world with regard to marriage. Luther was essentially coarse and irreverent towards the oppressed sex; he placed marriage on the lowest possible platform, and, as we need scarcely add, he did not take women into counsel in a matter so deeply concerning them. In the age of chivalry, the marriage tie was not at all strict, and our present ideas of 'virtue' and 'honour' were practically non-existent. Society was in what is called a chaotic state; there was extreme license on all sides, and although the standard of morality was far severer for the woman than for the man, still she had more or less liberty to give herself as passion dictated, and society tacitly accorded her a right of choice in matters of love. But Luther ignored all the claims of passion in a woman—in fact, she had no recognised claims whatever; she was not permitted to object to any part in life that might be assigned her; the notion of resistance to his decision never occured to him—her *rôle* was one of duty and of service; she figured as the legal property of a man, the safeguard against sin, and the victim of that vampire, 'Respectability,' which henceforth was to fasten upon, and suck the life-blood of all womanhood. . . .

"The change from the open license of the age of chivalry to the decorum of the Philistine *régime* was merely a change in the *mode* of licentiousness, not a move from evil to good. Hypocrisy became a household god; true passion was dethroned, and with it poetry and romance; the commercial spirit, staid and open-eyed, entered upon its long career, and began to regulate the relations of the sexes. We find a peculiar medley of sensuality and decorum: the mercenary spirit entering into the idea of marriage, women were bought and sold as if they were cattle, and were educated, at the same time, to strict ideas of 'purity' and duty, to Griselda-like patience under the severest provocation. Carried off by the highest bidder, they were gravely exhorted to be moral, to be chaste, and faithful and God-fearing, serving their lords in life and in death. To drive a hard bargain and to sermonise one's victims at the same time, is a feat distinctly of the Philistine order. With the growth of the commercial system, of the rich burgher class, and of all the ideas that thrive under the influence of wealth when divorced from mental cultivation, the status of women gradually established itself upon this degrading basis, and became fixed more and more firmly as the *bourgeois* increased in power and prosperity."—*Mona Caird.*

One of the means to secure better assorted unions, is, for woman to be so trained that she is independent of man's help; it may be difficult, but is worth the struggle. Women ought not to be trained trusting solely to their marriage for a livelihood, they ought not to be tempted to marry, or or remain with a man they have got to hate for the sake of the means of subsistence. Woman must be trained to do many things she is as capable of doing as man. It will, of course, increase the struggle of life, but not if they intelligently co-operate together in carrying on the game of life. They must be educated together and work together; make friendships, irrespective of sex. Half, nay two-thirds of the miserable marriages arise from the fact that a man and woman cannot be intimate together as friends; the world, their world, seeing them together settle that they mean marriage, and they themselves get led

that important step without realizing what they are ...g, because the sexes are kept unnaturally apart, and ...iety is punished by being deprived of that elevating and inspiring influence which the one sex ought to give to the other. I believe with Mrs. Cady Stanton "that there is a sex in mind, and that men can only be inspired to their highest achievements by women, while women are stimulated to their utmost only by men." Let us all help in hastening the day "when men and women shall be comrades and fellow-workers as well as lovers and husbands and wives, when the rich and many-sided happiness which they have the power to bestow one on another shall no longer be enjoyed in tantalising snatches, but shall gladden and give life to all humanity. That will be the day prophesied by Lewis Morris in *The New Order*:—

> "'When man and woman in an equal union
> Shall merge, and marriage be a true communion.'"
>
> —*Mona Caird.*

George Meredith makes one of his characters say "Woman is the last thing that man will civilize." It is one of those generalisations that men are too apt to say about women. I should say that woman is the influence that civilises man. It is contact with them that softens and refines man. It is the desire to please them that makes man exert himself to do the best he can with the powers he possesses. It is as misleading and incorrect to generalise and say that women are ambitious, vain, fickle, or false, as it would be of men. It is as true of the one sex as the other. Women are as distinct in individuality as men; and as no two men can be found with the same mental and moral characteristics, so no two women are exactly like each other. If no two women are alike, very few women are like men, and *vice versâ*. I think there cannot be a doubt that men and women differ fundamentally. "They do not, however, differ in kind, but in degree. They have not a separate set of characteristics, but one sex is stronger, more highly developed than the other. Just as physiology seems to show that sex is

virtually one, and that man is only the human being more highly developed physically, so woman mentally is only the less developed man. In short, the phrase, 'the weaker sex,' is perfectly appropriate in every sense. To say this is to say nothing derogatory to women, but merely to state a fact which is capable of universal proof. Strong women are stronger than weak men both in body and in mind, but the strongest woman must usually be weaker than the strongest man. By no one has this truth been better expressed than by Pope, when he said that in woman Heaven had only made 'a softer man.' Men are but stronger women, and women softer men—that is all that can be safely said as to the difference between the sexes.

". . . . Women are almost always observed in relation to men—that is, the weaker is watched in connexion with the stronger. Is it to be wondered that certain characteristics, which are peculiar to weakness, but not primarily to women, should nevertheless from this fact be attributed to women? For instance, it is often said that women have no sense of justice. Nothing stated absolutely could be more untrue. Indeed, many women may be said to value justice more than most men. It often happens, however, that a woman will acquiesce in acts of injustice towards herself, or towards other women on the part of men, in a way which seems at first sight to be due to a lack of the sense of justice. In reality, the cause is totally different. Women, since they are the weaker, lean upon and trust the men to whom they are united, as the soldier leans on and trusts his commander. Thus, what in truth are acts of injustice, are passed over by them from the sense that they cannot, as it were, break the ranks and separate from their leader. They know what justice is as well as men, and esteem it as highly; but their weakness makes them often acquiesce silently in acts of injustice which men, from their greater sense of independence, would not tolerate. What we have said in regard to injustice is but an illustration. The idea, however, might be easily worked out with regard to many other of the generalisations, and most of the supposed

peculiar characteristics of women might be shown to arise from the fact that woman lives in the world side by side with a less soft and less delicate,—that is, with a stronger repetition of herself.

"Before leaving the subject, we must admit that in one respect at least it is difficult to deny that a statement somewhat approaching the absolute may be made in regard to women. The nervous organisations of women have undoubtedly been developed, for very obvious reasons, so as to bear physical pain better than those of men. To this ability to suffer in the body must also be added a power of spiritual endurance commensurate therewith. Just as surgeons find women capable of standing far more pain than men, so women can have mental tortures inflicted upon them, and yet survive, which would drive men to insanity. The fact that they can thus mentally and physically go through suffering better than men soon becomes obvious to women, who are, as we have said above, always placed side by side in the world with men. From this knowledge is bred that curious sense which is somewhere at the back of so many women's minds, and for which we cannot find a better phrase than that of a feeling of large contempt for men,—though of contempt which has no bitterness, and does not in the least magnify or give the sense of superiority to the person who feels it. All women in their hearts know that they are weaker than men mentally and bodily, but they are conscious at the same time that they have a power of endurance, a power of suffering, which enables them to surmount many of those ills of life which obtain such easy victories over men."—*The Spectator*, October 27, 1888.

Robert G. Ingersoll, in his introduction to Helen H. Gardiner's book on *Men, Women, and Gods*, credits women with possessing mental powers that only the few are endowed with. He writes that "Woman is not the intellectual inferior of man. She has lacked, not mind, but opportunity." It is the same reason that unsuccessful men assign for their failure in life's struggle. I have known women who, when their husbands have died insolvent, have

taken the management and not only paid their way, but retired from business with a small fortune; others, who have been the husband's right hand, directing and managing his affairs: but these are exceptions. As a rule, the majority, when the husband dies, lack the power to organise, and decision of action necessary for the head of the concern. They are excellent seconds, but not made by nature to lead, but to lean upon others. As before stated, there are exceptions, but we are considering women collectively, and there can be no doubt to any impartial mind that she is intellectually the inferior of man.

Miss Gardiner has an easier task when she proves by quotations from many eminent authorities that women have been hardly treated in the past, and that "where the Church stands highest and has most power, women rank lowest and have fewest rights accorded them, whether of personal liberty or proprietary interest. . . . Compare the position of woman in Christian Spain with her position in infidel France. Compare her condition in Russia, with the flag of the Church and the seal of the cross for her protection, with that of her sister under the stars and stripes of America, with a constitution written by the infidels Jefferson and Paine. . . .

"Only within the past three hundred years of growing scepticism and loss of power by the Church has either purity or dignity become possible for women; and it is well for us to remember that for 1,500 years of Christianity, when the Church had almost absolute power, it never dreamed of elevating woman, or recognising her as other than an inferior being created solely to minister to the lowest nature of man, and possessing neither a right to her own person nor a voice in her own defence.

"Women were taught by the Church and State alike, that the feudal lord or seigneur had a right to them, not only against themselves, but as against any claim of husband or father. The law known as Marquette, compelled newly-married women to a most dishonourable servitude. . . . From this nefarious degradation of woman the custom of Borough-English arose, in which the youngest

son became the heir. . . . . France, Germany, Prussia, England, Scotland, *and all Christian countries* where feudalism existed, held to the enforcement of Marquette. The lord deemed this right as fully his as he did the claim to half the crops of the land or to half the wool of the sheep. . . . These infamous outrages upon woman were enforced under Christian laws of both Church and State.

"The degradation of the *husband* at this infringement of the lords spiritual and temporal upon his marital rights, has been pictured by many writers, but history has been quite silent upon the despair and shame of the wife. No hope appeared for woman anywhere. The Church . . . dragged her to the lowest depths, through the violence of its priestly customs. . . . We who talk of the burning of wives upon the funeral pyres of husbands in India may well turn our eyes to the records of Christian countries."—*Matilda Joslyn Gage, in "Woman, Church and State."*

"In days to come people will be slow to believe that the law among *Christian nations went beyond anything decreed* among the olden slavery; that it wrote down as an actual right the most grievous outrage that could ever wound *man's* (query, *woman's*) heart. The lords spiritual (clergy) had this right no less than the lords temporal. The *parson,* being a lord, *expressly claimed the first fruits of the bride, but was willing to sell* his right to the husband. The Courts of Berne openly maintain that this right grew up naturally." —*Michelet, "La Sorciére."*

It is strange, but true, that Christianity should have so degraded the status of women. In Sir Henry Maine's *Ancient Law,* we find that "although women had been objects of barter and sale, according to barbaric usages, between their male relations, the later Roman (Pagan) law having assumed, *on the theory of Natural Law,* the *equality of the sexes,* control of the *person* of woman was quite obsolete when Christianity was born. Her situation had become one of great personal liberty and proprietary independence, even when married, and the arbitrary power over her of her male relations, or her guardian, was reduced to a

nullity, while the form of *marriage conferred on the husband no superiority.*"

Thus as a daughter and as a wife had she grown to be honoured and recognised as an equal under Pagan rule.

We find that under the Pagan laws all this inequality and oppressiveness of guardianship and restrictions of the personal liberty of women had disappeared, "The consequence was that the situation of the Roman female, whether married or unmarried, became one of great personal and proprietary independence. *But Christianity tended from the first to narrow this remarkable liberty.*"—*Maine.*

"But in the whole feudal (Christian and chiefly Canon) legislation, women were placed in a much lower legal position than in the Pagan Empire. The complete inferiority of the sex was continually maintained by the law; and that generous public opinion, which, in Pagan Rome, had frequently revolted against the injustice done to girls, in depriving them of the greater part of the inheritance of their fathers, totally disappeared. *Wherever the Canon law has been the basis of legislation, we find laws of succession sacrificing the interest of daughters and of wives*, and a state of public opinion which has been formed and regulated by these laws; nor was any serious attempt made to abolish them *till the close of the last century.* The French revolutionists, though rejecting the proposals of Siéyes and Condorcet (both infidels) to accord political emancipation to women, established at least an equal succession of sons and daughters, and thus initiated a great reformation of both law and opinion, which sooner or later must traverse the world."—*Lecky, "European Morals."*

"That women are more deductive than men, because they think quicker than men, is a proposition which some people will not relish, and yet it may be proved in a variety of ways. Indeed, nothing could prevent its being universally admitted, except the fact that the remarkable rapidity with which women think is obscured by that miserable, that contemptible, that preposterous system, called their education, in which valuable things are carefully kept from

them, and trifling things carefully taught to them, until their fine and sensible minds are too often irretrievably injured."—*Buckle.*

I must dissent from the above, and think "perceptive" should be substituted for deductive. Woman's perceptions are keener, and she is capable of being affected by external sensations to a greater extent than man. It may be said, and truly, that a woman's judgment is often more correct than a man's; but she can give no reasons for her opinions —it is a kind of intuition within her, like the instinct of the dog or the child in their judgment of those they feel they can trust. "Many women are by nature gifted with an extraordinary power of intuition, which fully makes up for their deficiency in reasoning force. They do not conclude from the premises of their observation—they *know* that this man is to be feared and that trusted. In fact, they share with the rest of breathing creation that self-protective instinct of instantaneous and almost automatic judgment, given to guard it from the dangers with which it is continually threatened at the hands of man's over-mastering strength and ordered intelligence." (*"Colonel Quaritch, V.C.," by Rider Haggard.*) It is said that "the greatest strokes of genius are those that are achieved unconsciously," but as a rule there must have been seed sown before the first germ is ripened. But the following is a good simile between the minds of men and women: "It is a woman's mind which rises on wings over the heights, while we men have to toil over the plains to reach the mountain tops." Woman is inferior to man in the power to derive by logical process, or to deduce—that is—arrive by reasoning at unknown truths from principles already known. "All knowledge of causes is deductive." Thoughtful men like to get at the "causes" of things; few women trouble their heads about the causes; but they surpass men in the perceptive power to grasp facts, and in remembering anything or anybody they have had anything to do with. Her emotional nature is utterly opposed to that of the cold, logical reasoner, and she does not recognise, as he does, the necessity of getting at

"causes" of events; but she grasps the situation, and probably will infer more quickly than men, what had best be done in most of the emergencies of life; but not in those cases requiring deeper thought and a knowledge of what may follow an event owing to the causes that preceded it.

Women are capable of warmer affections than men, and yet until asked the majority are able to conceal it better than men. It is necessary that women should preserve this self-control—they rarely lose it; but when they do from an ungovernable passion, or a terrible abandonment to drink, they lose it entirely; and there is no more pitiable sight upon the earth. But taken collectively, they are more abstemious in their eating, drinking, and yielding to vicious indulgencies than men. Too often, when they have become bad, man has been the cause of their fall and degradation; in return she drags him down even to a lower depth than he had fallen, and lures others to her own miserable fate.

The falling a victim to drink or vice, or both, is too often caused by unhappy marriages, leaving a craving unsatisfied in women of an hysterical temperament. In marriage we should recognise that love is the essential thing, that not only is it impossible for happiness in a loveless marriage, but that "only the love that lasts can sanctify marriage, and a marriage without such love is an animal contract." (*Ideala.*) I agree with Mona Caird, "That Ideala's principle is perfectly right, and that to substitute a legal form for the sentiment that possesses the real binding force between two persons, is to found our kingdom upon sand, to base our social world upon a mockery and a sham."—*The Westminster Review, November* 1888.

It is a pleasant picture of marriage, as presented to us by Hamerton, the author of the *Intellectual Life.* "If the reader has ever had as a travelling companion, some person totally unsuited to his nature, and quite unable to enter into the ideas that chiefly interest him; unable to see even the things that he sees, and always ready to treat negligently or contemptuously the thoughts and preferences that are most his own; he will have some faint conception of what it must be to find oneself tied to an unsuitable companion for the

tedious journey of this mortal life; and if, on the other hand, he has ever enjoyed the pleasure of wandering through a country that interested him, along with a friend who could understand his interest and share it, and whose society enhanced the charm of every prospect, and banished dulness from the dreariest inns, he may, in some poor and imperfect degree, realize the happiness of those who have chosen the life-companion wisely." This is the alteration we require—not to abolish marriage, not to encourage free marriage, but that men and women should understand that if they fail to choose their life companions wisely; if they will act blindly, recklessly, mere creatures of impulse, they will inevitably suffer—aye, terribly suffer—the pity of it, as they might with a little self-control, by acting as rational men and women should do, realize the Ideal Marriage and be happy ever afterwards, instead of being miserable.

What a difference it makes to men like Disraeli or Gladstone having as helpmates the right companion. Both these men had partners who served them with the most unselfish devotion, and they were powerful factors in their husband's successful career. Think for a moment the value of a wife who is not only capable of mastering details so as to talk on political and social subjects with you; but also always at your side, diverting your thoughts by bright talk and cheerfulness when you are overdone and are feeling weak and faint with the struggle of life. It would be impossible for these men to get through their immense mental labours and bear the trials of their political career unless they got such support in their labour, and had hope infused into their minds, when suffering from defeat, by the unselfish devotion of a good wife.

How few realise the picture drawn by Mrs. J. K. Spender, in the *Kept Secret*. "It is doubtful if Boyd Lethbridge would at any time of his life have been comforted by philosophical reflections at the idea of parting with the wife who had been as the desire of his eyes to him, not only in her full maturity but in her fading beauty. There is no affection more true and touching than that

which exists between married people when the illusions of youth are all over, when mutual imperfections are known to each other, and when faithful spirits can be knit more closely than before. Perhaps the highest love is that which remains unabated when passion is past, and the tired feet ready to enter into the haven of rest. The affection between the Lethbridges had been of such a nature. When they had been tried and tested in the battle of life, they had only seemed to cling more closely than before. The parting of such a couple must be a trying ordeal, and during the rest of their lives their heartstrings will be wrung at anything that recalls vividly to their mind the memories that bring back 'the touch of a vanished hand, or the sound of a voice that is still.' "

> "Oh, woman! lovely woman! Nature made thee
> To temper man: we had been brutes without you!
> Angels are painted fair, to look like you.
> There's in you all that we believe of heav'n:
> Amazing brightness, purity, and truth,
> Eternal joy, and everlasting love!"—*Venice Preserved.*

Mr. Mill, in *The Subjection of Women*, indicates a great difficulty when he states that, respecting the mental characteristics of women, "Nothing final can be known, so long as those who alone can really know it—women themselves—have given but little testimony, and that little mostly suborned. . . . It is only a man here and there who has any tolerable knowledge of the character even of the women of his own family. I do not mean of their capabilities; these nobody knows, not even themselves, because most of them have never been called out. I mean their actually existing thoughts and feelings. Many a man thinks he perfectly understands women, because he has had amatory relations with several, perhaps with many of them. If he is a good observer, and his experience extends to quality as well as quantity, he may have learnt something of one narrow department of their nature—an important department, no doubt. But of all the rest of it few persons are generally more ignorant, because there are few from whom it is so carefully hidden. The most favourable case which a man

can generally have for studying the character of a woman is that of his own wife; for the opportunities are greater, and the cases of complete sympathy not so unspeakably rare. And in fact, this is the source from which any knowledge worth having on the subject has, I believe, generally come. But most men have not had the opportunity of studying in this way more than a single case; accordingly, one can, to an almost laughable degree, infer what a man's wife is like, from his opinions about women in general. To make even this one case yield any result, the woman must be worth knowing, and the man not only a competent judge, but of a character so sympathetic in itself, and so well adapted to hers, that he can either read her mind by sympathetic intuition, or has nothing in himself which makes her shy of disclosing it. Hardly anything, I believe, can be more rare than this conjunction. It often happens that there is the most complete unity of feeling and community of interests as to all external things, yet the one has as little admission into the internal life of the other as if they were common acquaintance. Even with true affection, authority on the one side and subordination on the other prevent perfect confidence. Though nothing may be intentionally withheld, much is not shown."

This difficulty will not be removed, according to Mr. Mill, until our social institutions admit the same free development of originality in women which is possible to men. That we know little of women is true; but it is not because women dare not say anything that men are unwilling to hear, or because the position she occupies is to reckon everything else subordinate to man's comfort and pleasure. Many men think the contrary, and maintain that their wishes are sacrificed to those of their better-halves; and there is no denying the fact that woman take precedence socially, and man bends to her. I admit, as a matter of courtesy; still, social custom exacts it, and woman's weakness gives her her strength, and if she uses her powers wisely she may pass through life without ever knowing the subordinate position that Mr. Mill would have us believe that she holds.

Mr. Mill briefly gives us a sketch of woman's history. "Marriage being the destination appointed by society for women, society preferred to attain its object by foul rather than fair means. Originally women were taken by force, or regularly sold by their father to the husband. Until a late period in European history, the father had the power to dispose of his daughter in marriage at his own will and pleasure, without any regard to hers. . . . After marriage, the man had anciently (but this was anterior to Christianity) the power of life and death over his wife. She could invoke no law against him; he was her sole tribunal and law. For a long time he could repudiate her, but she had no corresponding power in regard to him. By the old laws of England, the husband was called the *lord* of the wife; he was literally regarded as her sovereign, inasmuch that the murder of a man by his wife was called treason (*petty*, as distinguished from *high*, treason), and was more cruelly avenged than was usually the case with high treason, for the penalty was burning to death. Because these vicarious enormities have fallen into disuse (for most of them were never formally abolished, or not until they had long since ceased to be practised), men supposed that all is now as it should be in regard to the marriage contract; and we are continually told that civilisation and Christianity have restored to the woman her just rights. Meanwhile the wife is the actual bond-servant of her husband: no less so, as far as legal obligation goes, than slaves commonly so called. She vows a life-long obedience to him at the altar, and is held to it all through her life by him."

Legally a wife may be what Mr. Mill says she is; but, with all due respect, I submit that, practically, she does not attach any importance to, or fulfil her vows: and custom in this, as the other matters Mr. Mill refers to, has overcome the law, and the majority of women reign equally with their husbands, or rather, the woman's rule is supreme in the home. Marriage, in reality, is upon equal conditions, and women do not in marrying give to themselves a master, spite of their vows of obedience.

Mr. Mill qualifies his statement by saying: "I am far from pretending that wives are in general no better treated than slaves; but no slave is a slave to the same lengths, and in so full a sense of the word, as a wife is. . . . Surely, if a woman is denied any lot in life but that of being the personal body-servant of a despot, and is dependent for everything upon the chance of finding one who may be disposed to make a favourite of her instead of merely a drudge, it is a very cruel aggravation of her fate that she should be allowed to try this chance only once. The natural sequel and corollary from this state of things would be, that since her all in life depends upon obtaining a good master, she should be allowed to change again and again until she finds one. I am not saying that she ought to be allowed this privilege. That is a totally different consideration." Very much so; but the argument, if worth anything leaves no other alternative. But the argument is worthless, because it is not founded on facts, but upon the following fallacy (see page 147): "Marriage is the only actual bondage known to our law. There remain no legal slaves, except the mistress of every house." You must judge by your own experience, each of you, whether Mr. Mill's statement is founded upon theory or fact. I say it is based upon a law that has become obsolete, and does not give us a correct status of the "mistress of every house." Mr. Mill is morbid upon this point. He says: "We are told that St. Paul said, 'Wives, obey your husbands:' but he also said, 'Slaves, obey your masters.'" As if wives and slaves were synonymous terms! Mr. Mill thinks they are, and wants us to believe women hold this subordinate position, because, "They have always hitherto been kept, as far as regards spontaneous development, in so unnatural a state, that their nature cannot but have been greatly distorted and disguised; and no one can safely pronounce that if women's nature were left to choose its direction as freely as man's, and if no artificial bent were attempted to be given to it except that required by the conditions of human society, and given to both sexes alike, there would be any material difference, or perhaps any difference at all, in the character

and capacities which would unfold themselves. . . . . The general bent of their talents is towards the practical.. . . What is meant by a woman's capacity of intuitive perception? It means, a rapid and correct insight into present fact." Just so; and assuming other mental qualities to be equal, as stated by Mr. Mill, with this intuitive sagacity superior to man's, is it reasonable to suppose woman would long have remained in the bondage that Mr. Mill contends man has always kept her in?

There is no doubt about the superiority of women in quickness of observation and recognition of small things. Most animals are superior to man in the same instinctive capacity, but man is undoubtedly the superior mentally of them all; and in the knowledge of general principles, the discernment and discrimination how to apply them; a judgment founded upon experience of the past and present; in thought and reflective power, as opposed to hasty generalisation from observation, man is superior to woman.

Woman's mind is adapted for the present—to what is going on around her. The studious or thoughtful mind is too apt to overlook the present, and is lost in the past or the future. The two are invaluable when they co-operate and work together. Without intending it, Mr. Mill has indicated where the difference is between men and women, although his doubt at the end of the quotation would seem to deny the inevitable conclusions from the part I have italicised. "Hardly anything can be of greater value to a man of theory and speculation who employs himself not in collecting materials of knowledge by observation, but in working them up by processes of thought into comprehensive truths of science and laws of conduct, than to carry on his speculations in the companionship, and under the criticism, of a really superior woman. [*Mark the distinction—not a woman, but a really superior woman.*] There is nothing comparable to it for keeping his thoughts within the limits of real things, and the actual facts of nature. A woman seldom runs wild after an abstraction. The habitual direction of her mind to dealing with things as individuals

rather than in groups, and (what is closely connected with it) her more lively interest in the present feelings of persons, which makes her consider first of all, in anything which claims to be applied to practice, in what manner persons will be affected by it—these two things make her extremely unlikely to put faith in any speculation which loses sight of individuals, and deals with things as if they existed for the benefit of some imaginary entity, some mere creation of the mind, not resolvable into the feelings of living beings. Women's thoughts are thus as useful in giving reality to those of thinking men, as men's thoughts in giving width and largeness to those of women. In depth, as distinguished from breadth, I greatly doubt if even now, women, compared with men, are at any disadvantage."

Mr. Mill "repudiates the notion of its being yet certainly known that there is any natural difference at all in the average strength or direction of the mental capacities of the two sexes, much less what that difference is." The question is easily settled. Collect the first twenty of male and female skulls, and compare them at that part said by Phrenologists to be the organ of Philoprogenitiveness, or affection for the young, and in the fuller development of this part of the brain in the woman's skull you will have confirmation of the fact that the love of young and delight in children is possessed to a greater degree by the female than the male. Turn from the above organ in the skull to the organ of Causality, and you will find a corresponding excess at this part of the brain in the skull of the man. Why? Because this part of the brain is only large in men distinguished for profound, penetrating, metaphysical talent—like Kant, Fichte, Tasso, Melancthon, Chaucer, and Locke; or in men possessing a profound and comprehensive intellect, such as Socrates, Bacon, and Galileo; and these are the men who indicate wherein the difference really lies between the mental power of men and women.

As regards size of brain, Mr. Mill says: "It is certain that some women have as large a brain as any man. It is within my knowledge that a man who had weighed many

human brains said that the heaviest he knew of, heavier even than Cuvier's (the heaviest previously recorded), was that of a woman." Mr. Mill ought to have known *quality* is more important than *quantity* as regards brain power. No doubt, *other circumstances being the same*, "size is a measure of power—viz., small size indicates little power, and large size much power, *when all other circumstances are alike.*" The parts of the brain, like any other part of the body, may be sound, or they may be diseased; they may be of a fine structure or a coarse structure; they may be old or young; and it would be irrational to expect the influence of size to stand forth as a fixed energy overruling all these circumstances, and producing effects constantly equal. The strength of iron itself and adamantine rock depends on temperature; for either will melt with a certain degree of heat, and at a still higher point they will be dissipated into vapour. The true principle then is, that—constitution, health, and outward circumstances being the same—a large muscle, or large nerve, composed of numerous fibres, will act with more force than a small one comprehending few.

"It ought to be kept constantly in view, in the practical application of Phrenology, that it is the size of each organ in proportion to the others, *in the head of the individual observed*, and not their *absolute size*, or their size in reference to any standard head, that determines the predominance in him of particular talents or dispositions. Thus, in the head of Bellingham, *Destructiveness* is very large, and the organs of the moral sentiments and intellect are small in proportion; and according to the rule that, *certeris paribus*, size determines energy, Bellingham's most powerful tendencies are inferred to have been towards cruelty and rage. In the skulls of several Hindoos, the organ of Destructiveness is small in proportion to the others, and we conclude that the tendency of such individuals would be weakest towards the foregoing passions. But in the head of Gordon, the murderer of the pedlar boy, the absolute size of Destructiveness is less than in the head of Raphael; yet Raphael was an amiable man of genius, and Gordon an atrocious mur-

derer. This illustrates the rule, that we ought not to judge by *absolute* size.

"An objection is frequently stated, that persons having large heads have 'little wit,' while others with small heads are 'very clever.' The phrenologist never compares mental ability in general with size of brain in general; for the fundamental principle of the science is, that different parts of the brain have different functions, and that hence the *same absolute quantity* of brain, if consisting of intellectual organs, may be connected with the highest genius; while, if consisting of the animal organs, lying immediately above and behind the ears, may indicate the most fearful energy of the lower propensities. The brains of Charibs seem to be equal in absolute size to those of average Europeans, but the chief development of the former is in the animal organs, and of the latter in the organs of sentiment and intellect; and no phrenologist would expect the one to be equal in intelligence and morality to the other, merely because their brains are equal in absolute magnitude. The proper test is to take two heads in sound health and of similar temperament and ages, in each of which the several organs are similar in their proportions, bnt the one of which is large, and the other small; and then, if the preponderance of power of manifestation is not in favour of the first, phrenology must be abandoned as destitute of foundation." —"*Phrenology,*" *by George Combe.*

The above lengthy quotation is justified, I think, in replying to Mr. Mill's argument as to woman's mental equality or superiority on account of the size of her brain being as heavy or heavier than that of man; but the argument is valueless, unless it be proved that the size of brain is composed of the higher mental or moral faculties. A woman's brain may be as large or larger; but the size may be, and no doubt is, made by those organs that gives the ascendency to, or are more useful to her sex—the sentimental and affectionate being more largely developed in her brain, and the intellectual and reflective in the brain of man. In corroboration of this view, the brain of the monkey and dog are smaller than those of the ox, ass, and hog, and yet the former approach nearer to man

in regard to their intellectual faculties. "Some persons are pleased to affirm that the brains of the lower animals consist of the same parts as the human brain, only on a smaller scale; but this is highly erroneous. If the student will procure brains of the sheep, dog, fox, calf, horse, or hog, and compare them with the human brain, or the casts of it sold in the shops, he will find a variety of parts, especially in the convolutions which form the organs of the moral sentiments and the reflecting faculties, wanting in the animals."—*George Combe.*

Women had a stanch champion in the late Mr. Mill. He asks: "Who can tell how many of the most original thoughts put forth by male writers, belong to a woman by suggestion, to themselves only by verifying and working out? If I may judge by my own case, a very large proportion indeed." Quite true; but why did not Mr. Mill admit how much more difficult, and the greater mental power that is required, to work out the suggestions—surely he does not consider the "falling of the apple," which suggested the idea, as superior to the genius that deduced and proved the law of gravitation therefrom? Again, he says that "Aspasia did not leave any philosophical writings; but it is an admitted fact that Socrates resorted to her for instruction, and avowed himself to have obtained it." But unless Mr. Mill wants us to believe that Aspasia was superior to Socrates as a philosopher, I fail to see the relevancy of the statement. He admits (see page 127): "If we consider the works of women in modern times, and contrast them with those of men, either in the literary or the artistic department, such inferiority as may be observed resolves itself eventually into one thing; but that is a most material one; deficiency of originality." Not only a material one, but one that settles the question of equality and puts aside superiority altogether. Talented people may copy—some copies excel the originals—but even a superior copy is not so valuable as the inferior original. Why? Because it is not an original creation; because we don't view it as the product of the artist's mind, the outcome of his brain, but see in it but the outcome of his skilled hands. Let the copy be ever

so well done, we put the copyist upon a much lower scale than the genius who can create. Quite right: the world does not make progress by copying, but by the genius of the men who invent, and find employment for the copyists, who without the inventor or creator would starve.

I have quoted freely from Mr. Mill, as woman's champion. I think he is wrong in the premises from which he deduces many of his arguments. Woman holds the position she does, because it is the one best fitted for her mentally, morally, physically—and not from circumstances of man's premeditated arrangements for the purpose of keeping her in subjection. Nature intended her to be charming, has implanted within her a desire to be liked and loved and admired. Her perceptions are keen enough to adapt herself to circumstances, and to educate herself up to the necessary point for her to be the chosen companion of her husband and children. There was much that was wrong when Mr. Mill lived that has been righted, thanks to his influence; but at the present time there is no desire upon the part of society to put women under any legal or social disability or subordination. If wise, woman will still depend upon her power to please, and rely upon her superiority in the management of the house, and the training of her children to the utmost of their physical, mental, and moral capacity, striving to send them out into the world ready for the struggle, with healthy bodies and minds, anxious to obtain happiness rather than wealth, contentment rather than power.

In the *Nineteenth Century* for June 1889, there is an appeal to the common sense and the educated thought of the men and women of England against the proposed extension of the Parliamentary suffrage to women, which gives proof that there are plenty of women wise enough to recognise the wisdom of the above advice, from a friend, if not their champion. The appeal is signed by Lady Randolph Churchill, Mrs. Goschen, Mrs. Mundella, Mrs. Leslie Stephen, Mrs. Frederic Harrison, Mrs. Huxley, Mrs. Kegan Paul, Mrs. Alma-Tadema, Mrs. Max Müller, Mrs. Seeley, Lady Layard, Mrs. Matthew Arnold,

&c., &c., and goes on to say that: "While desiring the fullest possible development of the powers, energies, and education of women, we belive that their work for the State, and their responsibilities toward it, must always differ essentially from those of men, and that therefore their share in the working of the State machinery should be different from that assigned to men. Certain large departments of the national life are of necessity worked exclusively by men. To men belong the struggle of debate and legislation in Parliament; the hard and exhausting labour implied in the administration of the national resources and powers; the conduct of England's relations toward the external world; the working of the Army and Navy; all the heavy, laborious, fundamental industries of the State, such as those of mines, metals, and railways; the lead and supervision of English commerce, the management of our vast English finance, the service of that merchant fleet on which our food supply depends. In all these spheres women's direct participation is made impossible either by the disabilities of sex, or by strong formations of custom and habit resting ultimately upon physical difference, against which it is useless to contend. . . .

"At the same time we are heartily in sympathy with all the recent efforts which have been made to give women a more important part in those affairs of the community where their interests and those of men are equally concerned; where it is possible for them not only to decide but to help in carrying out, and where, therefore, judgment is weighted by active responsibility, and can be guided by experience and the practical information which comes from it. As voters for, or members of, School Boards, Board of Guardians, and other important public bodies, women have now opportunities for public usefulness which must promote the growth of character, and at the same time strengthen among them the social sense and habit. All these changes of recent years, together with the great improvement in women's education which have accompanied them, we cordially welcome. But we believe that the emancipatory process has now reached the limits fixed by the physical constitution of

women, and by the fundamental difference which must always exist between their main occupations and those of men. The cure of the sick and the insane; the treatment of the poor; the education of children: in all these matters, and others besides, they have made good their claim to larger and more extended powers. We rejoice in it. But when it comes to questions of foreign or colonial policy, or of grave constitutional change, then we maintain that the necessary and normal experience of women—speaking generally and in the mass—does not and can never provide them with such materials for sound judgment as are open to men.

"To sum up: we would give them their full share in the State of social effort and social mechanism; we look for their increasing activity in that higher state which rests on thought, conscience, and moral influence; but we protest against their admission to direct power in that State which *does* rest upon force—the State in its administrative, military, and financial aspects—where the physical capacity, the accumulated experience and inherited training of men ought to prevail without the harassing interference of those who, though they may be partners with men in debate, can in these matters never be partners with them in action. . . .

"In conclusion: Nothing can be further from our minds than to seek to depreciate the position or the importance of women. It is because we are keenly alive to the enormous value of their special contributions to the community, that we oppose what seems to us likely to endanger that contribution. We are convinced that the pursuit of a mere outward equality with men is for women not only vain but demoralising. It leads to a total misconception of women's true dignity and special mission. It tends to a personal struggle and rivalry, when the only effort of both the great divisions of the human family should be to contribute the characteristic labour and the best gifts of each to the common stock."

The above deserves the most serious consideration of every woman in the kingdom. It reflects great credit upon

the women who wrote it, and I thank them for their moral courage in so wisely and temperately opposing a social change of momentous gravity, for which the mass of womankind are indifferent. To those who argue that there are injustices of the law towards women that only the possession of the suffrage by women would enable them to get remedied, the reply is the fact, as stated in this appeal written by women, that "during the past half century all the principal injustices of the law towards women have been amended by means of the existing constitutional machinery; and with regard to those that remain, we see no signs of any unwillingness on the part of Parliament to deal with them. On the contrary, we remark a growing sensitiveness to the claims of women, and the rise of a new spirit of justice and sympathy among men, answering to the advance made by women in education, and the best kind of social influence, which we have already noticed and welcomed. With regard to the business or trade instincts of women, here, again, we think it safer and wiser to trust to organisation and self-help on their own part, and to the growth of a better public opinion among the men-workers, than to the exercise of a political right which may easily bring women into direct and hasty conflict with men."

I regret not having space to quote from Mrs. Creighton's article in the *Nineteenth Century*, August, but agree with her that "The present need is that women should do their own work better."

Which seems most natural—women taking an active part in the turmoil and strife of elections, and wrangling in the Senate; or in studying how to make home happy, a cheerful resting-place to the toiler on his return home? Which does she seem intended for by Nature? Which is most likely to give us better men and women—woman as a political partisan, or devoting herself to secure the following prayer?—

"On the grassy bank of a babbling brook, a dark-haired infant lay,
Throwing bright flowers into the stream, and, as they passed away,
Clapping its little tiny hands, and laughing in its play. . . .

"A young and gentle mother watched o'er that infant fair,
And she clasped it to her bosom with a fond and fervent prayer,
That when Time's mystic fingers wrote Manhood on its brow,
Its deeds might be as guileless, and its heart as pure as now."

"*The Heart Memories.*"—*Burlington B. Wale.*

Briefly, woman is the helper and cheerer; loving, she is willing to do all she can to ease the husband's path; willing to co-operate with, and anxious not to plunge ahead on her own career. If wise, she will realise that her power for good is at home; her influence over man, in the house; her aspirations to excel as a "real help-mate" to the man who has chosen her, and she has accepted, as her companion for life.

"And where is there any station higher than the ordering of the house, while the husband is following his vocation; or perhaps takes a share in the administration of the State? . . . What is the highest happiness of us mortals, if not in being really masters of the means conducive to our aims; and where should or can our first and nearest aims be, but within the house? It is when a woman has gained this domestic mastery that she truly makes the husband, whom she loves, a master. . . . Then he can divert his mind to lofty objects, and if fortune favour, he may act in the State the same character which becomes his wife so well at home."—*Goethe.*

In reflecting upon the difficult problem of marriage, bear in mind the Hindu saying, "In whatever family the husband is contented with his wife, and the wife with her husband, in that house will fortune be assuredly permanent." Aye, not only fortune, but real happiness, based on peace and contentment.

"Blessed is the man that hath a virtuous wife, for the number of his days shall be double. He shall fulfil the years of his life in peace. A silent and loving woman is a gift of God; and there is nothing so much worth as a mind well instructed. A modest and faithful woman hath double grace, and her pure mind cannot be valued. As the sun when it riseth is the beauty of a good wife in the ordering of her house."—*Sacred Anthology.*

THE PROGRESS OF WOMAN.

"Seldom comes the moment
In life, which is indeed sublime and weighty
To make a great decision possible."—*Coleridge.*

THE time has come to make possible the desires of those celebrated women who had decided that woman should hold a higher position in this world. The history of this movement, the struggles and successes of those who laboured for "the Progress of Woman," is fully given in the *Universal Review* for November and December 1888. The articles were written by Mrs. Henry Fawcett, Lucas Malet, Miss A. J. Clough, Mrs. Scharlieb, M.B., Mary R. Lacey, Florence F. Miller, and Miss Emily Faithfull. I will give in a condensed form the essential parts of the two articles.

Mrs. Fawcett writes of woman's political education, that "The history of civilisation is, in one of its aspects, little else than the history of the gradual improvement in the position of women, and of the enlargement of the degree of liberty possessed by them. . . . The movement during the last twenty-five years has become more rapid, and it has become more self-conscious; but it never would have been what it is but for the momentum afforded by the steady, quiet pressure of the centuries behind our own. Previous to our own time, the women's movement was like the movement of a glacier—silent, invisible, but immeasurably strong, and producing changes of infinite moment. During our own time the movement has been more like that of a stream; all who have eyes can see it, and each can form some estimate, according to the faith that is in him, whither it is tending."

Sir Henry Maine confirms the above in his *Early History of Institutions,* where he points out that the movement for the emancipation of women is not of modern growth. But to both Sir Henry Maine and Mrs. Fawcett I would respect-

fully suggest, that this improvement in soci . and political education and position is not confined to women, but, on the contrary, they have benefited indirectly by the struggles for freedom and greater political power made by men; and the greater progress made during the last twenty-five years by women is due to the struggle by men during the last half-century.

That women have made great progress is a fact, and it seems incredible that they were refused to be admitted as delegates at the Anti-Slavery Convention held in London in 1840. From 1840 to 1865 the "Woman Question" was kept before the public by the writings of J. S. Mill, Charlotte Brontë, Mrs. Jameson, and Mrs. Browning. "The reform agitation which resulted, in 1867, in the passing of Mr. Disraeli's Household Suffrage Act for Boroughs, naturally turned people's minds to the basis on which the rights of representation rested, and led many to ask why, if liberty and self-government were good for men, they should not also be beneficial to women. In 1865, the comparatively small band of people who wished to extend to women the advantages of representation, found a Parliamentary leader of the first intellectual rank, by the return of Mr. John Stuart Mill as member for Westminster. In the following year a petition to Parliament in favour of the enfranchisement of duly-qualified women was placed in Mr. Mill's hands. It was signed by 1,499 women, and included many names, such as those of Mary Somerville and Harriet Martineau, of ladies whose attainments in literature or science gave great weight to the views they entertained. A society was also, this year, formed in London to promote the political enfranchisement of women. . . . Committees with similar objects were started almost simultaneously in Edinburgh, Dublin, Manchester, Bristol, Birmingham, and Belfast. In 1869, a Municipal Reform Act was passed which gave to women in England and Wales the right to vote in municipal elections."

Lucas Malet writes as regards women's progress in literature that "Frankly, then, the advance of women in literature has not been equal to her advance in other departments of

art, or of practical activity, during the last thirty or forty years. . . . The cause of this is not, perhaps, very far to seek. . . . It is to the great and notable advance of women in other matters—in politics, in medicine, in education, in painting, and sculpture, and music, in works of mercy too, conducted on a scientific rather than a sentimental basis—that I refer her apparent absence of progress in literature. She has conquered, or, at all events, has courageously, if sometimes shrilly, done her best to conquer, so many new kingdoms, that by comparison, in the delightful old kingdom of letters—where Salic law has never obtained, where, could she prove her right to the throne, it has never been denied her—in this kingdom it is almost inevitable her glory should appear somewhat at a standstill, the brightness of it not increasing to any very startling extent."

There can be no doubt the mind of woman has developed immensely the last thirty years, partly owing to the decadence of clerical influence, which acted like an incubus upon her soul, and restricted her mental horizon. She has now the courage to think for herself, has ceased to be what she was for so many ages—a child; or rather, allowed herself to be treated as if she was always to be thought of and cared for as a child; she has become a woman, and let us hope women will co-operate with, and in a spirit of healthy rivalry will fight with men in the battle of life for their mutual progress, "onwards and upwards."

Women like the late George Eliot have helped, and can help, humanity. "For her thought is democratic—in the broadest sense of that sadly misused word—and scientific to the core. At her best she greatly loved the common ways of common folk; the shrewd yet puzzled speech, the quaint ideals, the humour and the pathos of the English middle-class in country and country town. She always, even to the detriment of much of her later work, based the development of her stories upon the action of those physical and psychological laws, by which—whether we care to admit it or no—human conduct is everlastingly modified and controlled. She held the balance even, too, between man and woman. She recognised that marriage is often only

the beginning, and by no means the end, of the story. She even dared to intimate that women are capable of entertaining interests and aspirations with which neither the sexual passion or the baby's cradle have very much to do. And by this she probably did more for the freedom of women than many Acts of Parliament or much education. The secret of her power lies here, that she understood these two things, democracy and science, as no English writer, save, perhaps, Mr. Browning, has understood them. And so she held in her hand the keys of the new age. For it is under these two banners, whether they like the device they bear or not, that the Amazons must do battle if they would gain the day."

The progress of women "In Scholarship" is written by Miss A. J. Clough. There cannot be any doubt as to the higher education of women the last quarter of a century; it is the natural result of the great stirring of religious and political thought during the last half century. The world has been moving on at a rapid pace, and women have had to advance also. "The great practical work done by Florence Nightingale moved women who were anxious for some great interest in their lives to venture to seek for it. She prescribed training and discipline, even as she had first sought for these requisites herself before she worked in the Crimea. As the number of women desiring practical occupations increased, the importance of opening out for them more complete courses of education increased also.

"Already, about 1845 Professor F. D. Maurice opened classes for women at King's College, of which he was Principal, and, with the help of Charles Kingsley and other distinguished men, he founded Queen's College, which received a Royal Charter in 1848. In 1849, Bedford College was opened by the exertions of the late Mrs. Reid, assisted by friends, and it was connected with University College. These were the first two institutions where higher education was given to women. . . . The College of Preceptors and the Society of Arts both opened their examinations—the one in 1854, the other in 1856—but so far the

old Universities had done nothing in that direction to assist teachers or schools.

"The subject of advanced education was now warmly taken up by Miss Emily Davies. She began to form associations of schoolmistresses, and the local examinations having been granted by the University of Cambridge to boys between the ages of twelve and eighteen, Miss Davies got up a petition to the University praying that the like examinations might be extended to girls. In 1864, girls were admitted informally to an examination; in 1865, they were admitted by the University as an experiment; in 1867, they were admitted permanently. . . .

"In 1867 another movement arose. A number of ladies belonging to the northern towns joined together to procure the establishment of high-class lectures of an educational character for young women. It was much desired that these should be delivered by University men. This scheme first occurred to me while on a visit at the house of Mr. William Smith (the author of *Thorndale*), near London. The kind encouragement of Mr. and Mrs. William Smith emboldened me to make known my plans to friends in Liverpool and Manchester, and meetings were held there in 1865 and 1866. Friends in Leeds and Newcastle subsequently joined, and in the months of October and November 1867, lectures on the History of Science were delivered by Professor James Stuart to audiences amounting to 620. Professor Stuart made the lectures strictly educational by supplying syllabusses and giving questions to be answered, on which he commented. Great was the enthusiasm of the young people, and their elders rejoiced.

"The promoters then formed themselves into the North of England Council for Promoting the Higher Education of Women. . . . One of the most important objects taken up and accomplished by this Council was the establishment of the Higher Local Examination for women over eighteen years of age. At several meetings of the Council the subject was warmly discussed. Some objected because it was to be an examination for women only, but its object was simply to encourage the intellectual development of

women after they had attained
was much discussion, but finall
framing and sending in a petition
bridge asking for such an exam
signed, and was presented to the
Vice-Chancellor of the University,
in June 1868. It was considered
prayer of the women was grant
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Much credit is due to those la
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Hitchin had grown, and had to be
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to. In 1879, an association was fou
tures and examinations for women
of residence were opened. At We
stead, students prepare for the Lond
College students prepare for the L
for the Oxford examinations. There
in Glasgow, Bangor, Aberystwith, an
there is the Alexandra College for W

"An event of great importance
(Girton and Newnham) happened in
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Senate of the University of Cambridge
agreed to admit women formally to

...ency of women, we turn for answer to the published ... successful candidates at University and college ...ations; while the questions of physical and moral ... almost answered by the universal acceptance of ... as nurses. Nursing makes larger demands on the ... strength than do the duties of a doctor, while it ... equally in need of nerve, *savoir faire*, and wisdom." ... suggest that the strength and nerve required of ... ask what is meant by those who fear women ... necessary physical strength and moral courage ... times of a doctor. The nurse requires patience ... of endurance, and occasionally the physical ... ; also the nerve arising from great moral ... these qualities are expected from *all* doctors, ... give the exceptional cases where these ... to specially trained nurses. My fear ... diffidence, and lack of assurance, except ... their own sex, to which (except in ... certainly restrict their operations; as ... the men doctors to the treatment of ... in special cases, or by request. No ... there are many women doctors equal ... are the exception. How many are ... Scharlieb and Helen Prideaux, the ... nted themselves for and obtained ... Surgery.

... Hall," by one of the students there, ... ored of experience, seeking to ... now living and growing amid ... the educational force of one of

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as manifested in children calls for special and careful study, and nowhere could an adequate conception of the diseases of childhood be better obtained.

"Among recent and highly valued facilities must be reckoned the admission of women to the science classes at University College. Year by year difficulties are being removed, fresh facilities are obtained, and hope for the future is bright indeed if women will but be true to themselves. They must now show they can bear prosperity and ease as profitably and well as they bore anxieties, difficulties, and disapprobation. A little of this still remains, and medical women, both students and practitioners, are sometimes reminded of old days by the refusal of a hospital to admit them to its wards, or the alleged inability of certain societies to enrol them as members."

It is a pity to find prejudice in the medical profession. If women are anxious to become doctors, why refuse them the opportunity, or put obstacles in their way? The science of medicine should only be followed by those who have a sympathy for those who suffer, and an earnest desire to relieve mankind from the diseases flesh is heir to. If so, why debar women from joining in so good and noble a cause? "Miss Buss, the enlightened and energetic Superintendent of the North London Collegiate and the Camden Schools for Girls, has long recognised the wisdom of having a lady medical inspector for such institutions, and appointed first Miss Tomlinson, and then Miss Cock, to inspect the girls and to supervise the gymnasium. . . . Another field of usefulness for medical women was indicated by the late Postmaster-General, when he appointed Miss Shove and Miss Craddock medical officers to the female employées of the London and Liverpool Post Offices. This idea, if carried out, would lead to the employment of medical women in charge of female prisoners and of other large bodies of women, as, for instance, those employed in houses of business and factories. Two objections are very generally raised against women as doctors—first, that they are not likely to have the knowledge, and secondly, that they have not the necessary physical or moral strength. As to the

competency of women, we turn for answer to the published lists of successful candidates at University and college examinations; while the questions of physical and moral fitness is almost answered by the universal acceptance of women as nurses. Nursing makes larger demands on the physical strength than do the duties of a doctor, while a nurse is equally in need of nerve, *savoir faire*, and wisdom."

I would suggest that the strength and nerve required of a nurse is not what is meant by those who fear women having the necessary physical strength and moral courage required at times of a doctor. The nurse requires patience and great power of endurance, and occasionally the physical strength of a man; also the nerve arising from great moral courage. But these qualities are expected from *all* doctors, whereas we only give the exceptional cases where these qualities are required to specially trained nurses. My fear would be women's diffidence, and lack of assurance, except in the treatment of their own sex, to which (except in childhood), I should certainly restrict their operations; as also, I would restrict the men doctors to the treatment of their own sex, except in special cases, or by request. No one doubts but that there are many women doctors equal to men doctors, but they are the exception. How many are there equal to Mary Scharlieb and Helen Prideaux, the only two who have presented themselves for and obtained the degree of Bachelor of Surgery.

"Life at Somerville Hall," by one of the students there, Mary R. Lacey, "is a record of experience, seeking to express what is felt by those now living and growing amid the influences that make up the educational force of one of these women's colleges.

"This is the first point on which I would insist—the unity of life that binds us all together, past and present, whether we will or not, that lays hold of the new students when they come, and gathers them into itself, moulding their habits, shaping their destinies, and inspiring them with a grateful, abiding love.

"This unity of life, however, does not preclude the most diverse individual development. There is no family like-

ness stamped upon us. A Somervillian cannot be recognised as such by any outward mark. The moulding touch of the common life upon us is too delicate for that. There is a comradeship among us, even among those who are least intimate, which has nothing else in the world exactly like it; yet, none the less, perhaps, quite the most noticeable feature in the life of the place is its variety. . . . There is variety of study. . . . There is variety in the purpose and character of the work."

The object of the college is to train women for their future life; and it is claimed for the system that culture rather than knowledge is aimed at, knowledge only being used as a means to culture. "People can get knowledge here, sternly accurate, bristling with facts; but it will never come to them merely as dry facts. Lord Tennyson sighed fifty years ago, 'Knowledge comes, but wisdom lingers.' We have taken to heart the lesson of his lament, and however long we may yet have to wait for the quiet spirit of wisdom, it will not be for want of wooing her, or because we are blinded by the hard glare of barren knowledge."

Practically, Miss Lacey means that the students at Somerville Hall are taught so that they understand the knowledge, as if the human brain, like the soil, is fertile or barren according to the way it is cultivated, and therefore—

"If vain our toil,
We ought to blame the culture, not the soil."
—*Pope.*

There can be no progress until this belief is more general, then we may hope for man earnestly studying the brain of man. The cultivator of the soil would err greatly if he worked as if all soils were alike; they vary, and require different treatment; the cultivators of the brain have yet to learn this lesson, and they must learn it before they will reap from the brain of man and woman the rich harvest it is capable of yielding—if properly cultivated. Then all men would realise that—

"Ignorance is the curse of God;
Knowledge, the wings wherewith we fly to heaven."
—*Shakspere.*

Florence F. Miller writes upon the improved "Legal Status of Women," the result of reforms which they have been able to convince men are necessary. "I doubt whether the whole history of legislation contains the record of a deed more noble than the passing by a Parliament of men, elected by and solely responsible to men, of the Married Women's Property Act of 1882. By that Act, men voluntarily gave up the possession of and control over the property and earnings of married women—a vast sum in the aggregate; and this they did purely from compulsion of conscience. Because there was an accumulation of proof that many men abused their legal power over their wives' property, all men voluntarily resigned the power. It was a remarkable reform." No doubt it was caused by an abuse of their power by some men, which is the cause of most reforms. The evil-doers are always in the minority, and when they go too far they compel the men who only desire their moral, and not their legal rights, to resign the latter, so as to restrain those who exact to the uttermost all the law allows. It was a monstrous law by which a "husband not only became absolute possessor of all that his wife owned on her wedding-day, but of all that became hers by legacy or gifts during her married life, and of all that she earned by the exercise of her bodily or mental powers. . . . The wife's freehold lands, again, could not be sold without her consent by her husband; but all income arising from them was his; and as to her leaseholds, and all personal property, they were his absolute belongings; he could use them as he chose, or sell them against her will and pocket the proceeds."

> "How oft the sight of means to do ill deeds
> Makes ill deeds done!"—*Shakspeare.*

So we find that "A man dying in 1881 left his wife's large fortune to his mistress and her children by him, to the utter exclusion of the lady to whom the money belonged and of her family of children by him. Another man left the whole property which his wife had inherited to his children by a previous wife, no relation to the wife who was the

owner of the property. These were contested wills, which were, however, declared valid by the courts. As a general rule, such things were too clearly legal to be contested That was the "endowment" of the Marriage Service. "The fruits of a woman's own bodily and mental toil were no more hers than were those of a slave. The 'Hon.' George Norton compelled his wife's publishers to pay the profits on her books to his banking account, and left her penniless, though she was earning nearly £1,000 a-year. Even desertion did not affect this right of the husband to the wife's earnings. A man could not only refuse to give his wife maintenance, but he could stand by till she had gathered up a little property, furniture or what not, by her own toil, and then swoop down on her and bear off her savings and her means of future subsistence together. This he could do—this many lazy and drunken rascals did do—again and again; wives were perfectly helpless—they had no property rights before the law."

The Married Women's Property Act of 1882 has stopped all this. When shall we have an Act to stop freeholders from taking premises at the end of a lease unless they can prove having given consideration for the same; or, to stop a landlord from increasing the rent at renewal of a lease if the increase asked for is due wholly and solely to money spent by the tenant in giving the house its increased value; or at the end of a lease, when a house is worn out and is going to be pulled down, make it illegal, as it is immoral, to claim for dilapidations—that is, repairs—that it is not intended to make? When, aye, when? When we get earnest men into the House—men who go there to do what good they can for their fellow-men by uniting together, determined that all "privileges," that is *robberies by the aid of the law*, shall be stopped, and the law be what it should be—the protector of the weak and oppressed, and punisher of the men who would take undue advantage of the exigencies of their fellow-men. The delay, costliness, and uncertainty of our law is a scandal and disgrace, because instead of Justice we have Law; instead of the right or wrong of a case being decided by Morality, they are

decided by Legality. Legal subtleties and technicalities may be a very good system for those who live by the law, but there could not be a worse for those who have to appeal to the Law.

Emily Faithfull, in "Industrial Employment," draws a vivid picture of the change which has taken place during the last century. "Imagine the amazement of our great-grandfathers and great-grandmothers, who passed away in the early part of 1800, if they caught but one glimpse of what is going on at the present day, and saw 'our daughters' wearing collegiate caps and gowns, and taking University degrees, working in telegraph and telephone offices, acting as law copyists, shorthand clerks and type-writers, house-decorators, landscape gardeners, journalists, doctors, &c.; while their elders serve as Guardians of the Poor and sit on our School Boards, lecture in public, and advocate on the hustings the claims of the political candidate whose views represent the Radical or Conservative party to which they individually belong, under the shelter of the Liberal Association or Primrose League."

There cannot be a doubt as to the different position that woman holds in society—the "improved position," as Mrs. Fawcett and other "strong-minded women" think. Let us hope they are right, and that, not only to those who wish it, but for the less strong-minded of this sex, the change will be equally beneficial. As regards her education, her industrial status, the facilities open to her to obtain a livelihood, must be independent of marriage, there can be no doubt. But with these rights, she has also incurred social and political duties and legal responsibilities that hitherto she was free from. The essential point is the change in the ideal; woman must be viewed by man from a different standpoint; one from which the few need not shrink, but to which the majority at present are not equal. Woman now claims to rank intellectually as man's equal. This must change the relationship between men and women. Man and woman were intended by the Creator to help each other in doing the work that each of them was best capable of performing. The woman's part is essen-

tially the "home"—to derive her happiness in her power to make home man's haven of rest, his earthly paradise; to rear and develop the bodies and brains of her children. As a man cannot attend to his business if he be going about to political meetings, or allows politics to interfere with his daily work; so neither can that woman attend to her home duties, if she thinks it her duty to work with women for a great political end, or exercise her influence in politics, &c. The female character will be entirely altered if woman begins to take practical action in the national concerns. I cannot agree with Mrs. Fawcett, that "It was the home itself that would benefit if there was a more intimate relationship between it and politics."—*Times*, Nov. 26, 1888.

The great error in all ages has been the belief by man that "woman was made for man,—beautiful, touching truth, —suited to an age of female degradation!"—*Dr. Channing.*

The influence of woman upon man for good or ill is immense. It begins with the birth of her child, over whom her influence is paramount, she can strengthen his weakness morally, mentally, and bodily, or she can make him weaker in mind and body. She can make him free by training him to be a rational being, above superstition; happy, by teaching him to make virtue his chief end, the rudder to direct his life; self-dependent, but not too proud to receive help if it will hasten his progress, or help him to act more energetically; thrifty, because it lowers one's self-respect to have to beg or borrow, and nothing checks a man's progress so much as the receipt of aids from others. Truthful, because a liar is not only a weak creature, but is sure to be found out, and he is regarded as unreliable, untrustworthy. Briefly, she has more power than any one in training us to be men, by raising our ideas of what a man should be, to implant the right motives for his conduct, give him a proper conception of life, to begin the journey with a belief that happiness has its seat and foundation *within* the mind; to be as rich as Crœsus is useless, without contentment. Women can by their influence make life to us something more than mere drudgery for existence, teach us our duty to use the faculties we possess, that no employ-

ment is degrading, but that we ought to strive and elevate our employment, and try and remove every debasing influence that surrounds us. The man who only lives to amass wealth, or to live a life of pleasure, to amuse himself by self-indulgence, is a miserable being; and false to his trust, to his race. "Character *is* recognised after all as the great thing. When a man dies, and all his accidents have fallen off, we enquire what he *was*."—*Dr. Channing.*

What he *was*, depends a great deal upon what his mother did for him at the time when she had the power to mould him for good or ill. We are too wise to expect crops without planting; why not be as rational with human beings, and only expect to reap as we sow? There can be no improvement in men or women without the proper education at the right time. Woman can raise mankind by understanding man's nature better, check its weak points, or develop the better part of his nature, so as to give him self-control, and restrain the weaker parts; cultivate to the utmost in each human soul all the love, virtue, honour, and reverence it is capable of. This is the way for woman to be the 'companion' and partner of man, his equal from her value to him in fulfilling her duty in her own sphere—which is to prepare us for life, impress upon us the inestimable value of life, enable us to bear its trials philosophically, sustained with faith in the laws of God; therefore, life must be worth living, if naturally lived. Living as if it was our duty to make the best of this world, enjoy the good God has given us; not going through life sombre and melancholy from a stern repression of all human affections, a rigid renunciation of all rational enjoyments, as though to enjoy was a crime, and life but a routine of monotonous toil, sordid cares, and mental anxieties. Woman can make for man this world a Heaven or hell, to her influence, we are happy or miserable, the world is bright or dull as her mood towards us may be, it is this power she possesses that enables her will to soften our character, elevate our conceptions of life, and stimulate our energies to make the most of our talents as a duty to mankind, trying, as far as we are able, to make those we come in contact with the better

for it, by our advice and sympathy, owing to that perfect self-possession, arising not from high opinion of ourselves, but from moral superiority to opinions, our conversation fortified, and advice strengthened by our lives. Woman, briefly, can make us heroes or dastards, giants or dwarfs.

I quite agree with Mrs. Fawcett that "if home is the best place for women, it is the best place for men too," but doubt if she is going the right way to tempt men to be at home more. Mrs. Fawcett thinks this end is to be achieved by the husband, and for the making his influence felt more in the home, a wise suggestion, spoilt, however, by the addition that "the influence of women must also be felt and welcomed in spheres of activity that up to the present have almost wholly been appropriated by men." I am utterly opposed to the old idea that woman is only fit to "suckle fools and chronicle small beer," and to those writers like Lord Chesterfield, Pope, and others who deprecate the power of women. Milton comes more to the reality in his conception of womanhood, a kind of combination of outward sensitiveness with inward self-suffering; but Shakspeare's ideas are the best and most accurate. Women should study Shakspeare's heroines, a few of whom will not be out of place here.

Portia, daughter of Cato, and wife of Brutus—a grand character. "Think you," she asks,

> "I am no stronger than my sex,
> Being thus fathered and thus husbanded!
> I have made strong proof of my constancy,
> Giving myself a voluntary wound
> Here in the thigh: can I bear that with patience,
> And not my husband's secrets?"

Desdemona, so loving, gentle, and forgiving.
Juliet, so beautiful, loving, trusting, and unfortunate.
Rosalind, a most enchanting creature.
Beatrice, who conquers the misogynist Benedick.

Cressida, a fine example of those who "protest too much," Well might the Trojan exclaim against her perfidy:—

> "O Cressid! O false Cressid! False, false, false!
> Let all untruths stand by thy stained name,
> And they'll seem glorious!"

Cleopatra, a typical representative of those women who make the strongest men their slaves. Her influence of more avail to Cæsar in overcoming the great Antony than all his hosts. The ruling passion in Antony was strong in death. Cleopatra is awaiting him on the battlements, and he implores to be taken up to her :—

> "I am dying, Egypt, dying. Only
> I here importune Death awhile, until
> Of many thousand kisses the poor last
> I lay upon thy lips."

Cordelia is a noble character. What a contrast to her two sisters, Goneril and Regan. Cordelia, with marriage and fortune at stake, refuses to lie. "Her heart," she pleads, "is no more than human; she loves as becomes a daughter—according to her bond; no more nor less." What can she do better? Lear is confounded by such gross untenderness: he disinherits the ingrate; he disclaims all "propinquity and property of blood" in her; he casts her off with maledictions and insults; and when Burgundy, disappointed of her dower, will none of her, he beseeches France to better bestow his favour

> "Than on a wretch whom Nature is ashamed
> Almost to acknowledge hers."

"But France is wise with the wisdom of true love; he takes Cordelia for herself, as his queen."

Isabella—"a very virtuous maid"—a fine character, and good illustration of the proverb, "That virtue will be rewarded," as well as being "Its own reward."

Imogen is a fine character, the type of fidelity—a fine example of the power a true affection gives, and its influence upon the actions and lives of men and women.

Mary Gault, in *A Dream and a Forgetting*, by Julian Hawthorne, is a charming creature, my idea of what a woman should be; fully cognisant of her lover's weakness yet, spite of all his faults, her love blinding her, happy in her blindness which enabled her to reverence her husband, and better still, help him onward unconsciously by identifying her hopes, her sympathies, and her desires with his—

"that she became for the time being a sort of feminine idealization of the man himself; an idealization, that is to say, of his higher emotional and intellectual qualities. It was a singular and beautiful condition, attainable only by generous souls who love, at some critical period of their passion. The results to which it sometimes leads are scarcely credible, save to those whose experience furnishes them with a parallel." But the miracles of love can hardly be exaggerated. In *A Dream and a Forgetting* we have embodied Longfellow's beautiful conception, and he is right when he says :—

> "As unto the bow the cord is,
> So unto man is woman.
> Though she bends him, she obeys him;
> Though she draws him, yet she follows:
> Useless each without the other."

Woman now wants to reverse this; she wants man not only to bend before her, but to obey her. Practically in life men do obey her, and if she acts with discretion she can always have her own way. But now her head is being turned with the "Equality" fallacy, she claims the right to vote, and if to vote, to be elected as members of Parliament. As to the superiority of the one, or inferiority of the other, it has nothing to do with the question. Granted woman is man's equal, it does not make her a man; if they have the same mental capacity, for many reasons it is impossible that she performs the same duties, and therefore if they cannot be saddled with the responsibilities of man, they cannot justly claim the same rights. In many respects woman is man's superior, but certainly not in the capacity to take an impartial judgment, as she lacks by her very emotional nature that judicial frame of mind only to be had by those who are under the control of the will. "We rarely find in woman that firm tenacity of purpose and determination to overcome obstacles which is characteristic of what we call a manly mind. When a woman is urged to any prolonged or powerful exercise of volition, the prompting cause is usually to be found in the emotional side of her nature, whereas in man we may generally observe that

the intellectual is alone sufficient to supply the needed motive."

Women are much indebted to the late Mr. J. S. Mill for their improved position. It was an arduous task he undertook to prove, as he says in the opening chapter of "The Subjection of Women," "That the principle which regulates the existing social relations between the two sexes—the legal subordination of one sex to the other—is wrong in itself, and now one of the chief hindrances to human improvement; and that it ought to be replaced by a principle of perfect equality, admitting no power or privilege on the one side, nor disability on the other." The past history of men and women, the opinion of man's superiority, the feeling so strongly rooted in both sexes, that woman was the weaker, and intended by the Creator to hold the subordinate position, was difficult to overcome by argument, however logical and reasonable it might be. The burthen is hard, and it is right it should be, on those who attack an inherent universal opinion. Mr. Mill maintains "that the mode in which women are wholly under the rule of men, having no share at all in public concerns, and each in private being under the legal obligation of obedience to the man with whom she has associated her destiny," was not generally adopted as the arrangement most conducive to the happiness of both, therefore is of no value as evidence from experience. But why did not Mr. Mill explain how it was that man took the first place, and woman submitted to occupy the second place? Surely the fact that in all times, and in all countries, women have, as a body, held the subordinate position, is proof that, like other customs, the practice grows up, experience being in favour of the plan as the best means to the end in view—the happiness and well-being of the man and woman and their family. As to equality, in practice it is impossible; there must be in every household a head, and if the struggle is for woman to take the head, to occupy the position that man has hitherto held, then I think she is being ill-advised, not only for her own happiness and well-being, but for mankind in general. Is Mr. Mill correct when he states that "the opinion in favour

of the present system rests upon theory only, for there never has been trial made of any other; so that experience, in the sense in which it is vulgarly opposed to theory, cannot be pretended to have passed any verdict? And the adoption of this system of inequality never was the result of deliberation, or forethought, or any social ideas, or any notion whatever of what conduced to the benefit of humanity or the good order of society. It arose from the fact that from the very earliest twilight of human society, every woman (owing to the value attached to her by men, combined with her inferiority in muscular strength) was found in a state of bondage to some man."

If in a state of bondage from the very first, we naturally ask Mr. Mill, and those who agree with him, to give us the reason. Enslaved because of her value—but if the superior, how was it possible for the inferior not only to enslave his superior, but to keep her in bondage since the world began? Inferiority in muscular strength is a good reason but man holds in bondage, and uses as his beasts of burden many animals whose muscular strength far exceeds his own; therefore the reason of woman's holding the subordinate position must be because man is mentally, as well as physically, her superior. The weaker must ever yield to the stronger. But the inequality in our time does not depend upon the greater physical strength of man over woman; if the origin of the inequality was "brutal" it is not brute force that maintains it, and woman has a strength in her attractions that bends the strongest to her will, if she but utilises the power God has given her, instead of wishing to occupy positions and perform duties Nature never intended her to fulfil.

Is the inequality between the sexes founded on fact, is it the result of a right based upon might? I deny the statement. Where is the inequality except in political rights, and do the minority or majority of women want the latter? In my opinion the minority only—the majority are willing that the duties and responsibility incidental to man should be left with men. Mr. Mill says, "It must be remembered, also, that no enslaved class ever asked for complete liberty

at once." I deny that our women are slaves, and believe that the majority of women are not ambitious to enter into the turmoil and struggle of life, in commerce, law, medicine, or the senate—it is a true instinct that makes her rely for her power on her more feminine attributes; not as the doctor, but as the nurse; not as the competitor, but as the soother of man; not in the senate, but at home where there is more scope than in the daily struggle of life, for the display of those sublime qualities which have ennobled womenkind in all ages and in all classes; her qualities are the opposite of man's, which are self-assertive and aggressive, whilst hers are self-sacrificing and more self-denying than man's rougher and stronger nature permits. The contact with the world that the advocates of women's rights require for her, would deaden her sensibility, harden her nature, virtually unsex her; but what I consider natural, Mr. Mill thinks is due to man's training. "All causes, social and natural, combine to make it unlikely that women should be collectively rebellious to the power of men. They are so far in a position different from all other subject classes, that their masters require something more from them than actual service. Men do not want solely the obedience of women, they want their sentiments. All men, except the most brutish, desire to have, in the woman most nearly connected with them, not a forced slave merely, but a favourite." Just so; does this not upset Mr. Mill's theory of "a rule of force," putting aside the fact that it is accepted voluntarily, and that women are consenting parties to it? I am not certain whether the late Mr. Mill was married or not; if he had been I don't envy him if he treated his wife as if she were his subject and he her lawful master. Most men will say the contrary, and whatever her legal position may be, there is little doubt as regards the majority who rules at home.

In opposition to this natural view caused by the relation of the sexes, Mr. Mill says that men have kept women in subjection by a subtility worthy of Machiavelli. Wanting a favourite and a willing slave, "They have therefore put everything in practice to enslave their minds. The masters

of all other slaves rely, for maintaining obedience, on fear; either fear of themselves, or religious fears. The masters of women wanted more than simple obedience, and they turned the whole force of education to effect their purpose. All women are brought up from the very earliest years in the belief that their ideal of character is the very opposite to that of men; not self-will, and government by self-control, but submission, and yielding to the control of others. All the moralities tell them that it is the duty of women, and all the current sentimentalities that it is their nature, to live for others; to make complete abnegation of themselves, and to have no life but in their affections. And by their affections are meant the only ones they are allowed to have—those to the men with whom they are connected, or to the children who constitute an additional and indefeasible tie between them and a man. When we put together three things—first, the natural attraction between opposite sexes; secondly, the wife's entire dependence on the husband, every privilege or pleasure she has being either his gift, or depending entirely on his will; and lastly, that the principal object of human pursuit, consideration, and all objects of social ambition, can in general be sought or obtained by her only through him, it would be a miracle if the object of being attractive to men had not become the polar star of feminine education and formation of character. And, this great means of influence over the minds of women having been acquired, an instinct of selfishness made men avail themselves of it to the utmost as a means of holding women in subjection, by representing to them meekness, submission, and resignation of all individual will into the hands of a man, as an essential part of sexual attractiveness."

Much of the above description is true; but men are not the Jesuits Mr. Mill makes them out to be, nor are women (and quite right it should be so) so submissive and content to "resign their individual will" into the hands of a man (at least, after marriage), as Mr. Mill states. I have a great regard for Mr. Mill, but frankly think his book, "The Subjection of Women," is more calculated to damage women, by making them think they are ill-used, and kept

out of their natural rights, socially as well as politically, by the cunning schemes of men. Such a book is calculated to breed distrust between those whose happiness in life requires the greatest trust and confidence.

I have read of a plaintiff who remarked, after his counsel had opened his case, that until then he was not certain how badly he had been treated. Mr. Mill, in the above, has certainly made out the position to be much worse than is generally believed, or, in fact, as is really the case. When Mr. Mill wrote, the Married Woman's Property Act had not been passed, and women could not carry on business separate from their husbands; but what he then said of the one is now applicable to both sexes. "All other dignities and social advantages are open to the whole male sex; many, indeed, are only attainable by wealth, but wealth may be striven for by everyone, and is actually obtained by many men of the very humblest origin. The difficulties, to the majority, are indeed insuperable without the aid of fortunate accidents; but no male human being is under any legal ban; neither laws nor opinion superadd artificial barriers to the natural ones."

Woman has now similar opportunities—time will show us what she will do with them; whether she will elevate trade, or become demoralised by it. The love of money is strong enough now; and if wife, as well as husband, is to be absorbed daily in the pursuit of gain, there may be a greater accumulation of wealth, but I much doubt if the change will cause more content with life, greater happiness at home, or result in developing a higher moral race of people. To succeed in trade requires tact and something more. How little do 'outsiders' know of the expedients and over-reaching so frequently resorted to in business transactions, of which practices the rapid accumulation of wealth is, also, but too often the single outcome. I have always maintained that there is no real necessity for trickery and deceit in trade, if traders were properly trained, and were men of business. But there is the fact, in all trades, and by all traders, more or less, deception is practised. Yet we are told that in keep-

ing women from this struggle—out of which the best of those engaged therein come out with hands soiled, natures hardened, and sympathies deadened—that we are by jesuitical subtlety keeping woman out of her rights. Had it been intentionally done, as Mr. Mill intimates, thank God for the wise instinct that caused our forefathers to keep their mothers, wives, and daughters from the "tricks of trade," to which, up to the present time, men have had to resort to, to enable them to hold their own in the struggle for existence. Commercial life is not unique in this respect.

I went to the Haymarket Theatre, to see *Wealth*, which plainly puts before us how dearly wealth is bought by those men who, like Matthew Ruddock, make money their god. I am very glad that the inherent merits of the piece overcame the adverse comments of the critics, and much praise is due to the author for bringing before the public the danger of gambling in gold and mining shares, and thinking that wealth is superior to love or affection. It is a pathetic bit when the father, having disinherited his daughter because she prefers poverty and the man she loves, to wealth and the man she does not, reads the first letter he had ever received from his child, and the man overcomes the mammon-worshipper. Again, in the last act, when he wonders how it is that now he is poor he is content, whilst when rich, he was never satisfied; and "Yesterday," he says, "I heard the cuckoo, for the first time for forty years;" and he comments on the beauty of the wild flowers he has been picking, which had been strangers to him for forty years. True it is:—

> "Art thou poor, yet hast thou golden slumbers?
> Oh, sweet content!
> Art thou rich, yet is thy mind perplexed?
> Oh, punishment!"—*Thomas Dekker.*

As regards the fitness of women to hold offices or practise professions involving important public responsibilities, as there are some women qualified, Mr. Mill says, "As long, therefore, as it is acknowledged that even a few women may be fit for these duties, the laws which shut the door on these exceptions cannot be justified by

any opinion which can be held respecting the capacities of women in general." . . . And he maintains "that any of the mental differences supposed to exist between women and men are but the natural effect of the differences in their education and circumstances, and indicate no radical differences, far less radical inferiority, of nature. . . . What women have done, that at least, if nothing else, it is proved that they can do. . . . It cannot be inferred to be impossible that a woman should be a Homer or an Aristotle, or a Michael Angelo, or a Beethoven, because no woman has yet actually produced works comparable to theirs in any of their lines of excellence." Surely Mr. Mill is illogical, if he wants us to judge of woman's capacity by *what she has done*, which is reasonable, but also to believe she can do what she has not yet done, which is unreasonable. He himself admits that "There is no law to prevent a woman from having written all the plays of Shakspere, or composed all the operas of Mozart;" if so, and it is so, why have women failed to do so?

"That men and women are mentally alike is as untrue as that they are alike bodily. Just as certainly as they have physical differences which are related to the respective parts they play in the maintenance of the race, so certainly have they psychical differences, similarly related to their respective shares in the rearing and protection of offspring. To suppose that along with the unlikeness between their parental activities there do not go unlikeness of mental faculties, is to suppose that here alone in all Nature, there is no adjustment of special powers to special functions.

"The comparisons ordinarily made between the minds of men and women are faulty in many ways, of which these are the chief:—

"Instead of comparing either the average of women with the average of men, or the *élite* of women with the *élite* of men, the common course is to compare the *élite* of women with the average of men. Much the same erroneous impression results as would result if the relative statures of men and women were judged by putting very tall women side by side with ordinary men.

"Sundry manifestations of nature in men and women, are greatly perverted by existing social conventions upheld by both. There are feelings which, under our predatory *régime*, with its adapted standard of propriety, it is not considered manly to show; but which, contrariwise, are considered admirable in women. Hence, repressed manifestations in the one case and exaggerated manifestations in the other, leading to mistaken estimates.

"The sexual sentiment comes into play to modify the behaviour of men and women to one another. Respecting certain parts of their general characters, the only evidence which can be trusted is that furnished by the conduct of men to men, and of women to women, when placed in relations which exclude the personal affections.

"In comparing the intellectual powers of men and women, no proper distinction is made between receptive faculty and originative faculty. The two are scarcely commensurable; and the receptivity may, and frequently does, exist in high degree when there is but a low degree of originality, or entire absence of it.

"Perhaps, however, the most serious error usually made in drawing these comparisons is that of overlooking the limit of normal mental power. Either sex under special stimulations is capable of manifesting powers ordinarily shown only by the other: but we are not to consider the deviations so caused as affording proper measures. Thus, to take an extreme case, the mammæ of men will, under special excitation, yield milk: there are various cases of gynœcomasty on record, and in famines infants whose mothers have died have been thus saved. But this ability to yield milk, which, when exercised, must be at the cost of masculine strength, we do not count among masculine attributes. Similarly, under special discipline, the feminine intellect will yield products higher than the intellect of most men can yield. But we are not to count this productivity as truly feminine if it entails decreased fulfilment of the maternal functions. Only that mental energy is normally feminine which can co-exist with the production and nursing of the due number of healthy children.

Obviously, a power of mind which, if general among the women of a society would entail disappearance of the society, is a power not to be included in an estimate of the feminine nature as a social factor."—"*The Study of Sociology*," *Herbert Spencer*.

The above seems to me unanswerable. Men are men, and women are women, because of the adaptation of each, mentally and physically, for special duties, and it is unwise and injurious to society for the one sex to attempt to fulfil the labours of the other; but better for themselves and society that each sex should study how best to do its own part. The higher culture of women, carried on within such limits as shall not unduly tax the *physique*, or interfere with her natural functions, is commendable, as indirectly women act powerfully in modifying the opinions and sentiments of men: as the mother, her influence if developed and properly used is immense in affecting the thoughts and feeling of her children, and in domestic and social intercourse, alike consciously and unconsciously, woman is a powerful factor. But we must not forget her great power is in her large love of approbation, her ability to please. The influence of the sexual instinct, the raising of offspring, and woman's value, infer special aptitude for dealing with infantine life: her quick perception and power of intuition, enabling her to grasp instinctively what man wants time to understand. But there are two essential qualities for regulating alike the future of her children, and the progress of the state; that she lacks—"the power of abstract reasoning and that most abstract of the emotions, the sentiment of justice—the sentiment which regulates conduct irrespective of personal attachments, and the likes or dislikes felt for individuals."

Woman has not made much progress in Germany at present, according to an article in *La Nouvelle Revue*, June 1, 1889, entitled "La Femme Allamande," by Anne St. Cère. The general purport of which will be seen from the following brief translation by my daughter. "The German woman has never had the place that she so much envies the French woman possessing; and there will always be a great difference between the women of the two nations, as in

France, the men live for the women; whilst in Germany, the women live for men. If the German woman reflected, she would see well that the real sphere of woman is that in which there is need of her affection and tenderness, and that life has never been so sad, so empty for her, as it has since the time when the nation's lack of grace and charm has tried to hide itself under the glory of arms. Misfortune softens and refines men; it is among the tempted and the fallen that woman finds her true home.

"As soon as she is married, her personal career, so to speak, is ended, and her impersonal career commences. . . . The woman is only the representative of the house, and has no place in society, and this has been so for centuries. She is left in the shade, considered as an inferior being, obliged to content herself with a narrow kingdom, she never has occasion to develope the qualities of her mind, to satisfy the aspirations of her nature. She is accustomed to be negatively appreciated; she never receives an attention or flattery, and to make use of an expression which awakes the idea of gallantry, of amiability, of civilisation, one does not pay court to her.

"She accepts, with an obedience almost military, the observations of her lord and master, of whom she recognises the absolute authority. He doesn't consult, he commands. She doesn't question, she obeys. There is no companionship, there is a hierarchy. . . . The German woman depends too much on her husband, he orders all her existence; if she has found one to whom she can attach herself, it is all her being, body and soul, that she gives him. . . . The wives of the officers and of *employés* pass their lives in seeking to kill time as well as possible with the slight consideration and notice of their husbands, and this constant preoccupation dulls their mind. They have a contempt for the pleasures of life, a forced contempt, it is true; and the prestige attached to their husband's position ought to possess for them all satisfaction." The authoress says, "As to intelligent women, women who interest themselves at all, what can they expect in a country where the master of their masters has said, 'Let us have no petticoats in politics.'"

WOMAN'S DESTINY.

"Shoot your own thread right through the earthly tissue
Bravely; and leave the Gods to find the issue.'—GOETHE.

THE last chapter has indicated the present position of women; in this I purpose giving quotations and comments thereon upon her past and probable future. For the former I am indebted to "The History of Women, from the earliest antiquity to the present time," by Wm. Alexander, M.D. (1779). For the latter to "Anno Domino, 2,000; or Woman's Destiny," by Sir Julius Vogel, K.C.M.G. (1889).

Mr. Alexander begins by telling us that men have never in any period, nor in any country, sufficiently attended to the happiness and interests of these beings (women), whom in every period, and in every country, we have professed to love and to adore; and while the charms, which they possess, have everywhere extorted from us the tribute of love, they have only, in a few places, extorted from us good usage.

"Almost every man is full of complaints against the sex, but hardly do we meet with any one who seriously endeavours to rectify the evils against which he exclaims so bitterly. He, who considers women only as objects of his love, and of his pleasure, complains, that in his connexions with them, he finds them inconstant, unfaithful, and ever open to flattery and seduction. The philosopher, who would wish to mingle the joys of friendship and of conversation with those of love, complains, that they are destitute of every idea, but those that flow from gallantry and self-admiration; and, consequently, incapable of giving or receiving any of the more refined and intellectual pleasures. The man of business complains, that they are giddy and thoughtless, and want the plodding head and the saving hand so necessary towards thriving in this world. And almost every man complains of their idleness, extravagance, disregard to every kind of admonition, and neglect of the duties of domestic and social life."

The above was written in 1779, but the letters published in 1888 as to whether "Marriage is a failure" were full of similar complaints. The man of gallantry can expect nothing else in any age or country; the philosopher is a difficult man to mate with, but he certainly has not now reason for similar complaint. It may be that many women have too many ideas, but certainly there is no lack of intellectual partners for those who require them. But woman's sphere is the home; it is there her influence is great for good or evil; it is there she can find scope for her mind in studying how to bring up healthily the young, and prepare their bodies and minds for their work in life—impressing upon them such a regard for her, such a veneration for her skill and loving care, that home will act as a safety-valve in carrying them safely through many a temptation in life's journey. She has the opportunity, if she possesses the skill, to develope to the utmost what there is inherent in the child that she rears. She is not trained to do this, therefore does not do it. Home should be the embodiment of "Love." Woman, if wise, would do all in her power to retain a man's love, especially a husband's love—it is her safest way to be loved. As a wife she has the opportunity, if she has the skill, to make the home so attractive that her husband is irresistably tempted thereto when his business admits of it; to make by her presence home so pleasant, bright, and cheerful, that his troubles and cares seem left behind as soon as he enters his home. Unfortunately, too often home is the reverse of this. The man enters to a home cheerless as the grave; all in perfect order, too much so; but lacking what he wants, evidence of a desire to please him, by having ready this or that, as if in anticipation of his coming. How often in real life the man departs to his daily work without a word having passed between him and his wife; when he returns no one there expects him, at supper scarcely a word, except a monosyllabic reply. Too often his ways or remarks sneered at; his wants, instead of being anticipated, neglected. Nothing hardly said, except what must be said. A joyless wretched life, a living hell this sitting *tete-a-tete* like statues—the

cause, no doubt, because the couple are ill-matched; which if not found out before marriage will be very soon after; and if there be no children to relieve the monotony, God help them. Why is the mistake made? Well partly because men and women know so little of each other; and are not their real selves towards each other before marriage; and the woman, used to flattery and praise, over-values herself, and will not stoop to gain what she thinks is hers by right of her sex. She is morbidly sensitive about being neglected. Few have the tact to make their husbands their lovers, yet if they did but try even a little to please where now they show such evident signs of not caring whether they please or not, how different the homes would be to the man and woman, how much better for their children and their future. In watching such a pair I have often thought what must the children think of their father and mother. Truly a pitiable sight, these, that should be so close to each other, as wide apart as it is possible for mortals to be—happiest when away from each other.

"It seems to have been the genius of the East to praise all women for their personal graces, and at the same time to suppose them entirely divested of every good quality of the mind; for we find the same ideas which were entertained by Solomon, diffused among the Hindoos even in an earlier period of the world, and venting themselves also in their sacred writings even with an additional degree of acrimony. The Pundits say of women: 'They have an inordinate desire for jewels and fine furniture, handsome clothes, and nice victuals; violent anger; deep resentment; no person knowing the sentiments concealed in their heart; another person's good appears evil in their eyes; and they commit bad actions.' . . . Nor were the Greek and Roman writers more refined in their sentiments or delicate in their expressions.

"After women had been the subject of satirical wit and of splenetic temper for upwards of three thousand years, an institution at last arose in Europe, known by the name of Chivalry, which for some time totally changed the sentiments and writings of mankind, and placing the sex hardly

beneath celestial beings, made it something more than treason to maltreat, and scarcely less than blasphemy to speak evil of them. The times however, in which chivalry flourished in its greatest perfection were not those of writing; but when it began to decline, and letters to mix with gallantry, the effusions of wit took another direction, and the men, instead of striving against each other who should most vilify the sex, entered the lists with another intention, that of showing their superior merit, and even of persuading the world, that of all the joys we can experience in the present, or hope for in the life to come, love is the only one worth our care and solicitude.

"Anciently the bards had only been employed to sing the exploits of heroes, or of the rich who entertained them in their train. In the decline of chivalry they began also to sing the praises of beauty, and the sweets of love. In the praise of beauty they were to the last degree extravagant and hyperbolical; not satisfied with comparing their mistresses, as in modern times, to angels and other inferior celestial beings, they were not ashamed to compare them to, and even to exalt them above, the Supreme Being himself. In celebrating the enjoyments of love, they were not less wild and romantic, and imagined that even Paradise without it would be joyless and insipid. Boccace, in the most serious manner, classed together God and the ladies, and thanked them for their mutual assistance in defending him against his enemies; and Petrarch no less seriously compares Laura, his mistress, to Jesus Christ. Deudes de Prade, a priest and poet, who used to sing the praises of women, says that he would not wish to enter into heaven but on condition of making love to her whom he adored. . . .

"Subjects of writing upon, like modes of dress, have their turn of being fashionable; this was the period in which the fashionable topic was to extol all the virtues and to varnish over all the vices of women. Much had already been said and wrote on the subject, but Hilario da Costa, a monk, resolving to exceed all who had gone before him, published two quarto volumes, of 800 pages each, containing, according to his account, the panegyrics of all the

women of the fifteenth and sixteenth centuries who had distinguished themselves by any remarkable talents or virtues. . . . "On reading these accounts a reflection naturally arises, that either the women of these times must have been very remarkable for their virtues and good qualities, or the men must have basely prostituted their talents to adulation and flattery. The truth seems to be that both were in some measure the case; the subject, as we have just now remarked, was fashionable, and it entitled the writer to the smiles and approbation of the fair; and their smiles and approbation, besides flattering his vanity, were the road to honour and to preferment. Nor was the spirit of chivalry as yet so far evaporated as to leave the men at liberty to consider the sex in a calm and dispassionate light, or to write anything concerning them that did not set them greatly above the level of mortality. The women too, emulous of glory and of praise, were by these writings stimulated to great and to virtuous actions; they inspired the men to ascribe to them noble deeds and sentiments, and they acted and thought nobly that they might not falsify the opinion entertained of them; hence these times produced more extraordinary women than have at any other time appeared in Europe.

"When this kind of gallantry, which taught every man to consider every woman as a kind of superior being, had wore itself out by the most extravagant exertions, the minds of men took an opposite direction, and began to consider the sex, either in a diminutive or contumelious light; looking upon them, either as the playthings of a sportive hour, or the mere instruments of animal pleasure; divesting them of almost all sentiment, and avoiding almost all serious connexion with them. . . . Things having taken this turn, it soon became as fashionable to write against the women, as it had been before to write in their favour. The Earl of Rochester set the example, and it was soon followed by Pope, Swift, Young, and a variety of other inferior scribblers; all of whom assert, that their intention was thereby to reclaim a sex, which, in the prosecution of vice and folly, had resisted

every other effort. But if such really was their intention, which there are some reasons to doubt, the event has shown how ill it was adapted to the purposes intended; the praises bestowed on women in former times fired them with a great and a virtuous emulation; the satire thrown out against them by the writers we have mentioned, has only incited their indignation instead of amending their heart.

"It is among the Egyptians only, that in the periods under review, we meet with anything resembling a system of history and education; their magicians, in whom most of their learning centred, studied and taught such sciences as were then known, the most distinguished of which was astronomy, from which, it appears, that women were not altogether excluded; for we are told that Athyrte, the daughter of Sesostris, encouraged her father to undertake his chimerical scheme of conquering the world, by assuring him of success, from her divinations, from her dreams in the temples, and from the prodigies she had seen in the air. Almost every writer on ancient Egypt mentions that the women managed the greatest part of such business as was transacted without doors, and that the commerce of the nation was peculiarly allotted to them; it is therefore highly probable, that they were taught the use of numbers and figures, as far as they were known; a science without the use of which trade must have been exceedingly imperfect and irregular. As writing also was known at an early period in Egypt, and as it is hardly less necessary in commerce than the use of figures, it is probable also that the women were taught the writing then in use. As the softness and sentimental feelings of the female heart seem excellently adapted to the soothing strains of music, music has therefore been a part of the education of the sex from the remotest ages of antiquity. The Egyptians, however, were in this respect singular; the same reason which determined other nations to teach women that pleasing art, determined the Egyptians to debar them from it, because, said they, it softens and relaxes the mind. But when we recollect what we just now related of the employment of women, it will in

a great measure elucidate this singularity: it was probably the opinion of the Legislature that too much softness and delicacy would disqualify them from managing the affairs of trade and commerce; and that though a certain softness of the sex was encouraged in all other countries, it would but ill have suited the Egyptian women, who were generally occupied in such employments as were everywhere else destined to the men. However this be, when we survey the accounts given us by the ancients, of the arts, sciences, laws, and, above all, of the culture and wisdom of the Egyptians; when we consider the high estimation in which women were held, and the powers with which they were invested; when, to these, we add the literary fame of the nation, we have the strongest reasons to conclude, that though we are at this period unacquainted with their system of female education, it certainly was such as suited the dignity of so wise a people, and of a sex so loved and respected.

"In Greece, even in its most flourishing and cultivated state, women were little better than slaves: nor, indeed, was it possible that they could in any place ever arrive at that importance seemingly designed them by Nature, while their genius was not cultivated, nor their latent qualities called forth into view. Other qualities, such as beauty, and the art of showing it to advantage, may, in those moments when the heart is softened by love, or the spirits elevated by wine, give to the women a temporary ascendency over the men, and enable them to bend them at pleasure; as in the case of Thais and Alexander. Such an ascendancy, however, is commonly but fleeting and transient; cool reason soon resumes the place which passion had usurped, and the empire which had been built on passion tumbles like the baseless fabric of a vision; while that which is supported by education and sense stands the test of time and the various incidents of life. It is, however, to be lamented, that a proper education has seldom fallen to the lot of women; even in the politest countries, it is either too much neglected, or conducted on a frivolous and mistaken plan.

"There is not a subject which ancient history takes less notice of than that of education, and particularly of the

education of women. In early periods, and among uncultivated people, the sex do not seem to have been of consequence enough to employ the attention of the public, nor the pen of the historian: a few sketches of the plan of education settled by Solon, the famous Athenian lawgiver are the most ancient that have been handed down to our times; and they serve to corroborate an opinion, which we have always entertained, that the education of the ancients was more directed to improve the body than the mind. Solon ordained that youth in general should be first taught to swim, and to imbibe the rudiments of literature; that the poor should be instructed in trades, mechanics, arts, and agriculture; but that such as could afford a genteel education should learn to play on musical instruments, to ride, to hunt, and be expert in every kind of exercise; to all of which they were to add the study of philosophy. Such was his system of male education; a system more calculated to strengthen the body than to cultivate the mind. Such gleanings of his female system as have reached our times are still more extraordinary: young women were ordered to exercise themselves in running, wrestling, throwing quoits, darts, and other masculine amusements; which must have tended in the strongest manner to destroy every seed of delicacy that Nature had implanted in the female mind; and which, in all probability, gave birth to that boldness and effrontery for which the Athenian women at last were so remarkable.

"If Solon, in his scheme of legislation, instituted that any culture should be bestowed on the female mind, such institutions have not reached to our times; and when we consider how the Greek women were treated, and that healthful and robust bodies were reckoned their chief qualification, as enabling them to give strong and healthful children to the State, we have reason to believe, that no such institutions ever existed. Lycurgus, the no less famous Spartan legislator seems to have thought women almost below his notice; nor need we wonder at this, when we consider that his sole intention, and the constant scope of all his laws, was to divest mankind of all that was implanted

in them by nature, and, upon the principles of art, to form a race of heroes, who shall be insensible to every feeling but the love of their country.

"If we except the Egyptians, the whole history of antiquity exhibits to us a scene in which we find women groaning under the hard hand of oppression, deprived of many of the rights of nature; and till we arrive at the Romans, never attaining to any national or political consequence. In Rome, however, we find them not only emerging from slavery, but starting up at once into real importance. In the earlier periods of this great republic the Romans had but few laws, and no intercourse but with rude and ferocious neighbours like themselves; hence the only education of men was that of war, rigid economy and inflexible patriotism, which are all virtues of necessity in the infancy of almost every state. The education of the women consisted in learning the duties and employments of domestic life; such as cookery, spinning, weaving, and sewing; which were taught them by their mothers or relations. In those days children were not suckled in the hut of a mercenary nurse, but by the chaste mother who bore them; their education, during nonage, was in her hands; and it was her chief care to instil into them every virtuous principle; in her presence, every loose word or improper action were strictly prohibited; she superintended not only their serious studies, but even their amusements, which were always conducted with decency and moderation. But by degrees, as the Romans became rich with the plunder of their neighbours, as the taste for the arts and sciences became more general, the education of the women began to be extended on a larger scale; and to the domestic duties taught them by their mothers, were added such parts of polite education as were thought necessary for cultivating their minds. This education, we know from the story of Virginia, they received at public schools; where sciences and literature, no longer confined to rigid philosophers alone, began to assume a softer form, and to suit themselves to female talents and genius.

"Juvenal exhibits some of the Roman ladies of his time

in this light: 'They fall,' says he, 'on the praises of Virgil; they weigh in the same balance the merit of that poet and of Homer; they find excuses for Dido's having stabbed herself, and determine of the beautiful, and of the sovereign good.' Whether the satire here exhibited be true or false, it affords a proof that in the days of this poet learning was not neglected by the women of Rome. But this is not the only proof we can bring to support this fact; others are frequently to be met with in the Roman history. Cicero mentions, with encomiums, several ladies, whose taste in eloquence and philosophy did honour to their sex; and Quintilian, with no small applause, has quoted some of the letters of Cornelia; besides which, we have fortunately a speech of Hortensia preserved by Appian, which for elegance of language and justness of thought, would have done honour to a Cicero or a Demosthenes.

"If by education we mean the culture of letters, of arts, and of sciences, in vain will we look for it among the ancient inhabitants of the North. The Scandinavians and other tribes, who in those times possessed the greatest part of Europe, were hardly acquainted with the slightest rudiments of literature or of science. In the savage state in which they were, no ideas are entertained of the necessity or utility of anything but what immediately contributes to the sustenance or clothing of the body; no honour to procuring these by any other method than rapine and plunder; hence their men were trained to gaining their subsistence by feats of arms, and wasting it in thoughtless festivity. Their women, who frequently accompanied the men in their plundering expeditions, and who besides had every labour and drudgery to perform, could not have much time for attaining knowledge. As they were not, however, always of these parties, but sometimes left at home, if there was any glimmerings of knowledge, if there was any wisdom, it was mostly to be found among them; and they acquired it, not by a laborious course of education, but by experience and reflection upon the contingencies which happened in these hours of solitude, when the human mind is most susceptible of instruction.

"What they had thus learned, of arts, of improvements, or economy, they taught to their daughters; hence women were generally more enlightened than men; and hence also they acquired an extraordinary degree of esteem, and were often consulted as oracles. Besides the few arts and domestic occupations known among a people so rude and simple, the mothers also exerted themselves in teaching their daughters the virtues of prudence and chastity; which they did no less by example than by precept; and both being united, had so happy an effect that the ancient Scandinavian women were not only among the first who attained to that esteem due to their sex, but who laid the foundation of that honour and regard which Europe at present pays as a tribute to beauty and merit.

"During the long and successful reign of chivalry in Europe, as women were the constant object of romantic heroism and extravagant adoration, we may naturally conclude that their education tended chiefly to enable them to show themselves in such a manner as to excite heroes to fight for, and lovers to adore them. Even so late as the beginning of the fourteenth century, there was hardly any learning among the men; the Greek was so entirely neglected, that the celebrated Petrarch could not, in Italy nor France, find one person capable of instructing him in it; the Latin was known in a rude and imperfect manner only to a few; and hardly was there to be found a woman who could read the language of her own country; and if such a one was here and there to be met with, she was reckoned a kind of prodigy.

"When the men, who before had spent their days in tournaments and feats of arms, began to turn their attention towards the arts of peace, the women were likewise laid under the necessity of varying their mode of education; as they found that the same arts which effectually captivated a knight clad in armour and ignorance, were in vain practised upon the enlightened scholar and philosopher. Ambitious still to retain the power they already possessed, and conscious that the way to please the men was to seem fond of what they approved of, and dislike what they dis-

liked, they applied themselves to letters and to philosophy, hoping to keep possession by their talents of what they had gained by their charms. Though these measures were not calculated to inspire love and attract the heart, and consequently did not produce the effects which the ladies intended, yet they raised them in that period to a pitch of learning unknown in any other. They preached in public, supported controversies, published and defended theses, filled the chairs of philosophy and law, harangued the Popes in Latin, wrote Greek and read Hebrew; nuns became poetesses, women of quality divines, and young girls, with a softness of eloquent enthusiasm, publicly exhorted the Christian princes to take up arms for the recovery of the Holy Land. The learned languages were now considered as indispensably necessary; they were taught not only to men, but to women of almost all ranks and conditions, who, not content with Latin only, often read the Old Testament in Hebrew, and the New in Greek. In this manner was female genius turned into a wrong channel; it was diverted from the duties of domestic life; it was either soured by study, or rendered petulant by learning; and while it acquired empty words and false philosophy, it lost much of its native sprightliness, and became daily more an object of admiration, and less an object of love.

"It has been often observed that violent exertions of mind as well as of body, constantly leave a languor behind them, in proportion to the efforts that have been made. This was remarkably the case with female literature: every mental power had been for a long time over-stretched, and the greatest relaxation soon followed of consequence, from their knowledge of Hebrew, Greek and Latin, from their skill in the empty disputations of Aristotelian philosophy, and of divinity, women began at last to discover that they acquired only an empty fame; and that in proportion as they gained the esteem of the head, they became less objects of the heart. On this discovery, it was necessary for them to change their plan; they therefore began by degrees to abandon learning, and attach themselves again to those female arts, which were more likely to be productive of love than of fame and applause."

The above deserves the most serious consideration of the women of our day, who seem intent upon reverting to the position held by woman in the fifteenth century. Woman's power is in her womanliness—her sphere, the home. The tendency of the learned woman of our day is to force her, in her struggle with man, to neglect the duties assigned her by nature. I will not say she is not fitted to be elected and to act as county councillors or members of Parliament, in the same manner and in the same conditions as men, but I do most unhesitatingly say that, in my opinion, whatever benefit she may be to mankind in such spheres is slight indeed to the benefit she is to the human race in studying how to make the home attractive, developing and training the child to the extent of its physical and mental capacity, and the nursing of the sick—briefly, in being a woman, and not trying to be a man.

"After the discovery and conquest of America, immense treasures had been constantly imported from thence into Europe. From the trade carried on to the East and West Indies, to Africa, and other parts of the globe, perhaps still greater wealth had been accumulated; these at last beginning to operate, turned the minds of the greater part of Europe from that sober and economical plan of life, to which their poverty and imperfect knowledge of trade and agriculture had subjected them, and substituted in its place gaiety, expense, and parade. Numbers of people, who, perhaps, not in the most rigid paths of justice, had acquired immense fortunes in the East, transported themselves back to Europe, bringing along with them all the arrogance of wealth—effeminacy of manners, and love of pageantry and show—for which the eastern nations have been ever remarkable. These, and several other causes combining together, totally changed the manners of Europe; and instead of sober frugality, and other domestic virtues of the women, introduced luxury and dissipation, with a taste for all the tinsel-glare of unsubstantial trifles.

"In France were women first introduced to Court; their education, which before that introduction, consisted in reading their own language, in learning needle-work, and

the offices of domestic life, was then by degrees changed to vocal and instrumental music, drawing, dancing, and dressing in the most fashionable manner, to which we may add, the art of captivating and governing their men. This flimsy pattern was copied by every other nation; some strokes of improvement were from time to time added by the French, till at last almost every thing useful was boldly struck out from the plan of female education, and the women of the present age thereby robbed of more than half their native excellence, and rendered objects more sought after to divert a melancholy hour, or satisfy a lawless passion, than to become the social partners of a life directed by reason and religion. We must, however, allow that the French ladies are not all so much devoted to fashion and pleasure, as to neglect everything else. France has produced several women distinguished for their judgment and learning; and even in the dissipated age (1779), while female coteries commonly meet for diversion, or for gaming, there are in Paris societies of women which meet at stated times to determine the merit of every new work, and happy is the author who meets their approbation; the French being too polite to set themselves in open opposition to the judgment of their ladies, whether they may think it right or wrong.

"Should this imperfect attempt to write the History of the Fair survive the present, and be read in any future generation, when this frivolous mode of female education shall have given place to a better, that our readers may then have some idea of what it was towards the close of the 18th century, we shall just sketch the outlines of it as now practised in the politest countries of Europe. Among the first lessons which a mother teaches her daughter is that important article, according to the modern phrase, of holding up her head, and learning a proper carriage; this begins to be inculcated at the age of three or four at latest, and is strenuously insisted on for many years afterwards. When the young lady has learned imperfectly to read her own language, and sometimes even sooner, she is sent to a boarding school, where she is instructed in the

most flimsy and useless parts of needle-work; while of those which she most needs, if ever she enters into domestic life, she is left entirely ignorant. While she is here, some part of her time is also allotted to learning to read either her own language or the languages of some of the neighbouring kingdoms, all of which are too frequently taught without a proper attention to grammar or orthography. Writing and arithmetic likewise employ a part of her time; but these, particularly the last, are only considered as auxiliary accomplishments, which are not to be carried into life, and consequently deserve but little attention. The grand effort is generally made to teach the girl what the woman will relinquish—such as drawing, music, and dancing. These, as they are arts agreeable to youthful sprightliness, often engage the young lady so much as to make her neglect or forget everything else. To these are added the modes of dressing in fashion, the punctilios of behaving in company, and, we are sorry to say, that into some schools have been introduced masters to teach the fashionable games at cards; a dissipation, if not a vice, which already prevails too much among both sexes, and may perhaps still gain ground by this early initiation.

"Such, in general, is the education of female boarding schools; in some, indeed, there may be a few other things taught besides those we have mentioned; but whatever be taught, or however they be conducted, it is too true that the girl, after having been there some years, comes home to her parents quite a modern fine lady, with her head full of scraps of French, names of great people, and quotations from romances and plays, and quite disgusted at the antiquated virtues of sober frugality, order or economy. We cannot cast our eyes on the picture we have now drawn without a secret wish that it were less just; nor shall we drop the curtain before it without mentioning with pleasure that some parents adopt a better plan; and that some young ladies, even thus educated, have had understanding enough to lay aside the greatest part of the above-mentioned frippery, and cultivate such knowledge,

and such virtues as were ornamental to society and useful to themselves.

"Such, with a few trifling variations, is the common course of European education; a course which seems almost entirely calculated to cultivate the personal graces, while the care of the head and of the heart is little, if at all, attended to, and the useful duties of domestic life but too often turned into ridicule, as the obsolete employments of such silly women as lived a century or two ago, unacquainted with fashion and with pleasure. Women so educated may be sought after to help in trifling away an idle hour; but whatever progress their personal charms may make on the passions, when the hours of trifling and of passion are over, they must infallibly be neglected, if not despised. With the fop and the beau—creatures still more insignificant than themselves—they may expect a better fate; but let them consider how little pleasure they generally take in the company and conversation of their own sex, and that the fop and the beau are only women in breeches. Let such, also, as never entertained an idea but of conquests and admirers, consider that when youth and beauty shall be no more, when the crowd of flatterers and admirers shall have ceased to attend, something will then be necessary to fill up the void, and prevent the peevishness and disgust which it so often occasions; that the natural source of this something is friendship; and that friendship cannot exist unless it is built upon the foundations of reason and of sense." —*"The History of Women," by William Alexander, M.D.*, 1779.

Education has made rapid strides since the above was written. Milton and Locke, in their educational treatises, did not write on behalf of the people, nor did they regard education as such a necessity that the poor were entitled to receive it. Dr. Bell, about 1820, only asked for the mere rudiments to be taught. The origin of the present vast educational movement in England may be traced to the minutes of the Special Committee published in 1839; but the parliamentary grant from 1839 to 1870 was a mere nominal sum. The great impetus to education is due to

the Education Act of 1870, the primary aim of which is to secure suitable accommodation to meet the requirements for the education of the whole country. Great attention is paid to the training and selection of the teachers. The standard of instruction is very different to what was deemed necessary fifty years ago. The Board schools have stimulated the public schools, and the younger girls are taught reading, writing, grammar, geography, and there are classes for nearly everything—arithmetic, algebra, euclid, botany, chemistry, and other sciences. "All" the sciences, as my daughter put it—sociology, literature and composition, history, physical geography, Latin, French, German, music, harmony, singing, dancing and deportment, gymnastics, riding, &c., &c.

"*Anno Domini* 2,000; *or, Woman's Destiny*," *by Sir Julius Vogel, K.C.M.G.* (1889), is a remarkable book. Therein it is pleasant to read that, in the year 2000, by the law of gradual development, "the well-being of the human kind has undoubtedly increased much more largely during the period of 1900 and 2000 than during the previous century, but equally in either century would it be difficult to select any five years as an example of the turning point of advancement. Progression, progression, always progression, has been the history of the centuries since the birth of Christ. Doubtless the century we have now entered on will be yet more fruitful of human advancement than any of its predecessors. The strongest point of the century which

> 'Has gone, with its thorns and its roses,
> With the dust of dead ages to mix,'

has been the astonishing improvement of the condition of mankind, and the no less striking advancement of the intellectual power of woman.

"The barriers which man in his own interest set to the occupation of woman having once been broken down, the progress of woman in all pursuits requiring judgment and intellect has been continuous; and the sum of that progress is enormous. It has, in fact, come to be accepted that the bodily power is greater in man, and the mental

power larger in woman. So to speak, woman has become the guiding, man the executive, force of the world. Progress has necessarily become greater, because it is found that women bring to the aid of more subtle intellectual capabilities, faculties of imagination that are the necessary adjuncts of improvement. The arts and caprices which in old days were called feminine, proved to be the silken chains fastened by men on women to lull them into inaction. Without abating any of their charms, women have long ceased to submit to be the playthings of men. They lead men, as of yore, but not so much through the fancy or the senses as through the legitimate consciousness of the man, that in following woman's guidance he is tending to higher purposes. We are generalising, of course, to a certain extent. [Very much so, I think!] The variable extent of women's influence is now, as it has been throughout the ages past, the point on which most of the dramas of the human race depend."

The book must be read to be understood. The altered position of women is brought pointedly before us therein; the destiny of the human race is, according to the author, to be entrusted to woman's superior guidance; and the increased enjoyment of mankind, we are told, will be the result. In the year 2000, "Crime as an occupation has become unknown, and hereditary crime rendered impossible. On the other hand, the law has constituted such provisions for reserves of wealth that anything more than temporary destitution is precluded. Such temporary destitution can only be the result of sheer improvidence, the expenditure, for instance, within a day of what should be expended in a week. The moment it becomes evident, its recurrence is rendered impossible, because the assistance, instead of being given weekly, is rendered daily. Private charity has been minimised; indeed, it is considered to be injurious; and all laws for the recovery of debts have been abolished. The decision as to whether there is debt and its amount is still to be obtained, but the satisfaction of all debt depends solely on the sense of honour or expediency of the debtor. The posting the

name of a debtor who refuses to satisfy his liabilities has been found to be far more efficacious than any process of law.

"The enjoyment of what in the past would have been considered luxuries has become general. The poorest household has, with respect to comforts and provisions a profusion which a hundred years since was wanting in households of the advanced classes.

"Long since there dawned upon the world the conviction:—

"First—That labour or work of some kind was the only condition of general happiness.

"Second—That every human being was entitled to a certain proportion of the world's good things.

"Third—That, as the capacity of machinery and the population of the world increased production, the theory of the need of labour could not be realised unless with a corresponding increase of the wants of mankind; and that, instead of encouraging a degraded style of living, it was in the interests of the happiness of mankind to encourage a style of living in which the refinements of life received marked consideration."

I was inclined to think at first that the book was written with the intention of holding up to ridicule woman's pretensions to govern mankind, but the above seems to indicate that the author is one of those good men who wish for universal happiness; and as man has failed to secure this, he is enthusiastic enough to hope that woman will succeed where man has failed. I sincerely hope the picture he portrays will be realised, and very much regret that I shall not be here in the year 2000 to be a witness of the greatly improved condition of society that he puts before us.

But human nature is fallible, so we must hope the author is, when he tells us, "There was a time—about the year 1920—when the utter disintegration of the empire seemed not very possible, but probable. The Irish question was still undecided." What a pleasant prospect! Thirty-one years more of disaffection and obstruction before us, and in 1920, what then? "By this time the Canadian, Austra-

lasian, and Cape colonies had become rich, populous, and powerful. United, they far exceeded in importance the original mother-country.

"At the instigation of the Premier of Canada, a confidential inter-colonial conference was held. In consequence of the deliberations that ensued, a united representation was made to the Prime Minister of England to the effect that the colonies could no longer regard without concern the prolonged disquiet prevailing in Ireland. They would suffer should any disaster overtake the empire, and disaster was courted by permitting the continuance of Irish disaffection. Besides, the colonies, enjoying as they did local government, could see no reason why Ireland should be treated differently. The message was a mandate, and was meant to be so. The Prime Minister of England, puffed up with the pride of old traditions, did not or would not so understand it, and returned an insolent answer. Within twenty-four hours the Colonial Ministers sent a joint respectful address to the King of England, representing that they were equally his Majesty's advisers with his Ministers residing in England, and refusing to make any further communications to or through his present advisers. "The Ministry had to retire; a new one was formed. Ireland received the boon it had long claimed of local government, and the whole empire was federated on the condition that the federation was irrevocable and that every part of it should fight to the last to preserve the union. The King of England and Emperor of India was crowned amidst great pomp Emperor of Britain. All parts of the Empire joined their strength and resources. A federal fleet was formed on the basis that it was to equal in power in every respect the united fleets of all the rest of the world. Conferences with the Great Powers took place in consequence of which Egypt, Belgium, and the whole of the ports bordering the English Channel and Straits of Dover, and the whole of South Africa became incorporated into the Empire of Britain. Some concessions, however, were made in other directions. These results were achieved within fifteen years of the interference by the colonies in

federal affairs, and the foundation was laid for the powerful empire which Britain has become. Two other empires and one republic alone approach it in power, and a cordial understanding exists between them to repress war to the utmost extent possible. They constitute the police of the world. Each portion of the Emperor of Britain's possessions enjoys local government, but the federal government is irresistibly strong. It is difficult to say which is the seat of government, as the Federal Parliament is held in different parts of the world, and the Emperor resides in many places. With the utmost comfort he can go from end to end of his dominion in twelve days.

"The House of Lords has ceased to exist as a separate chamber. The peers began to feel ashamed of holding positions not in virtue of their abilities, but because of the accident of birth. It was they who first sought and ultimately obtained the right to hold seats in the elective branch of the Legislature; and, finally, it was decided that the peerage should elect a certain number of its own members to represent it in the Federal Parliament: in other words, the accidents of birth were controlled by the selection of the fittest."

We are then introduced to Melbourne in the year 2000. The Under Secretary of State, aged 23, is given as a specimen of what women will be. We are informed that: "From her earliest youth she had never failed in any intellectual exercise; her intelligence was considered phenomenal. Her name was Hilda Richmond Fitzherbert. She was descended from families which for upwards of a century produced distinguished statesmen—a word, it should be mentioned, which includes both sexes. She was fair to look at in both face and figure. Dark violet eyes, brown hair flecked with a golden tinge, clearly cut features, and a glorious complexion made up a face artistically perfect; but these charms were what the observer least noticed. The expression of the face was by far its chief attraction, and words fail to do justice to it. There was about it a luminous intelligence, a purity, and a pathos that seemed to belong to another world. No trace of

passion yet stamped it. If the love given to all humanity ever became a love devoted to one person, the expression of the features might descend from the spiritual to the passionate."

Notwithstanding the great progress there is in 2000, so that there is perfect equality between the two sexes with regard to the laws of succession and other matters, the custom still remained by which the eldest daughter of the Emperor would be excluded in favour of the eldest son. It was now proposed to introduce a bill to enable the Emperor to declare that the succession should be to the eldest child. The Emperor was opposed to this, but Miss Fitzherbert went with the Government, and when asked if they had not better retreat, if retreat was possible, replied, "No; far better to leave office than to make a concession of which we do not approve in order to retain it." So you will perceive there is many a lesson our present rulers might adopt in anticipation of what will be done in the year 2000, when woman is the ruling power.

"The Right Honourable Mrs. Hardinge was not only Prime Minister of the Empire of Britain, but the most powerful and foremost statesman in the world. In her youth she had been a lovely girl, and even now, though not less than forty years of age; she was a beautiful—it might be more correct to say a grand—woman. A tall, dignified, and stately figure was set off by a face of which every feature was artistically correct and capable of much variety of expression; and over that expression she held entire command. She had, if she wished it, an arch and winning manner, such as no one but a cultivated Irishwoman possesses; the purest Irish blood ran through her veins. She could say 'No' in a manner that more delighted the person whose request she was refusing than would 'Yes' from other lips."

What chance has man against such opponents? There is no disgrace in being beaten in the race for supremacy by such women as Hilda Fitzherbert and Mrs. Hardinge. The author is hardly fair to man in giving as his representative, Lord Reginald Paramatta, an ambitious

schemer, clever but unscrupulous, and not to be trusted. It is true we have Colonel Laurient, a fine character; a man who knows how to "suffer and be strong;" one whom no difficulty could frighten, or obstacle baffle; a man with strong hand and subtle brain; the Emperor's most devoted friend.

Much is said about the Government. "Taxes were exacted in proportion to the ability to pay them. The payments for the many services the Post Office rendered was not regarded as taxation. The customs duties were looked upon as payments made in proportion to the desires of the people to use dutiable goods. If high customs duties meant high prices, they also meant high wages. The Empire, following the practice of other countries, was utterly averse to giving employment to the peoples of foreign nations."

As might be expected, women are conservative; but it will surprise many of us to understand how the Empire has not only been able to hold its own, but make such wonderful progress by reverting to protection and exclusive dealing, excusable in the year 1000, but not only inexcusable, but utterly inapplicable to the wants of 1889, let alone the year 2000, if population is to increase as at present. The people of England, that is the masses, were in a state of semi-starvation before the repeal of the Corn Laws in 1846, with a population of 17 millions, yet, by reverting to the same policy, we are asked to believe there would be abundance for double or treble the population. Is it a sign of progress to revert to a policy that has been tried and found to be fallacious; or to put aside that boast of which we have always been so justly proud, that "all men are free once they breathe our air"? What is the use of freedom to foreigners, if we refuse to give them employment?

As regards taxation, "Besides the customs duties, the revenue was almost entirely made up of Income tax and succession duties. Stamp duties, as obstacles to business, were considered an evidence of the ignorance of the past. The first five hundred pounds a year of income was free, but beyond that amount the State appropriated one clear fourth of all incomes. Similarly one quarter of the

value of all successions, real or personal, in excess of ten thousand pounds, was payable to the State; and disposition by gifts before death came within the succession values." People grumble and write to the *Times* that Goschen's increased death duty of "one per cent." upon sums of ten thousand pounds and over will be a heavy tax upon those who have such sums left to live upon, now that it is difficult to get 3 per cent. for one's money; but what would they say if they lived under a Chancellor of the Exchequer who wanted to appropriate 25 per cent. ? Truly we had had better "put up with the ills we have, than fly to others we know not of."

"A man or woman was compelled to leave half his or her property, after payment of succession duty, in defined proportion, to the children and wife or husband, as the case might be, or failing these, to near relatives; the other half he or she might dispose of at pleasure. It was argued that, to a certain extent the amasser of wealth had only a life interest in it, and that it was not for the happiness of the successors of deceased people to come into such wealth that the ambition to work and labour would be wanting. The system did not discourage the amassment of wealth; on the contrary, larger fortunes were made than in former times. Higher prices gave to fortunes, of course, a comparatively less purchasing power; but taking the higher prices into consideration, the accumulation of wealth became a more honourable ambition and a pleasanter task when it ceased to be at the expense of the comfort of the working classes."

I feel justified in having given these lengthy extracts, as this book, although put forth as representing what will be in the year A.D. 2000, when women will reign supreme, is from the brain of a man of experience of the present day, and I presume written to prepare the minds of the people for changes that are expected in time to take place. There is a great deal in the book that deserves the most careful study and calm reflection by philosophers, statesmen, and social reformers.

After all, marriage steps in; the President of the United States, Mrs. Washington Lawrence, marries Captain Hamilton;

her daughter marries Admiral Benedict; and last, but not least, the Emperor of Britain, marries Hilda Fitzherbert, his subject. Napoleon stimulated the enthusiasm of his men by holding before them the "Marshal's baton;" our author incites women by holding before them the "crown" as their destiny. Time will show if he is correct. I am one of those who believe that woman was created to manage the house, and that it is not her destiny, but man's, to rule over empires.

In the Epilogue we have put before us the irony of events. The Emperor had refused to marry the daughter of the American President, because that strong advocate of "Woman's equality" made it a *sine quâ non* that the "eldest child, whether son or daughter should succeed to the throne." The Emperor refused. Hilda Fitzherbert had been in favour of the suggested alteration. But the marriage, which gave promise of being such a happy one, was clouded and made sad, because the Princess was her father's idol, and he regretted that but for his action long ago, his daughter would have been heiress to the throne. The Empress, as women will—and it is a wise law of their nature—clung to the son, who was weak and sickly, and had an aversion, almost a contempt, for studies of a militant character—he was as unfit to rule the state as his sister was suitable. Yet the Empress rejoiced that her efforts to alter the law, and let the daughter, if the elder, reign, had failed. However, the son settles the difficulty by renouncing his right in favour of his sister, and after some discussion between the parents and children, the Emperor said—"Then, Albert, I will give my consent to the introduction of a measure that, preserving your rights, will, as regards the future give to females an equal right with males to the succession. As regards yourself, I think the Act should give you after your majority, a right, entirely depending on your own discretion, of renunciation in favour of your sister, and provide that such renunciation be finally operative.

"Our history for the present ends with the passage of the Act described by the Emperor; an Act considered to

be especially memorable, since it removed the last disability under which the female sex laboured.

"It is, perhaps, desirable to explain that three leading features have been kept in view in the production of the foregoing anticipation of the future.

"First, it has been designed to show that a recognised dominance of either sex is unnecessary, and that men and women may take part in the affairs of the world in terms of equality, each member of either sex enjoying the position to which he or she is entitled by reason of his or her qualifications."

The reply is, that there must be a recognised head. The author himself accepts this, when he claims (page 28-29) for "Women the larger mental power by which woman has become the guiding power of the world." And in his history the President of America and the Prime Minister of Britain are women. Woman, by his own statement, takes the position that is now occupied by man, and aspires to be, not his equal, but his superior. I am quite content to let the matter rest upon the statement that either sex will enjoy the position to which their qualifications entitle them. Time will show if man or woman has the mental powers best adapted for the guidance of mankind, as rulers of the State.

"The second object is to suggest that the materials are to hand for forming the dominions of Great Britain into a powerful and beneficent empire."

The above I fully endorse, but we want for the work different men from those who now aspire to govern, and who, instead of doing so, waste session after session in talk instead of acts. The whole machinery wants a complete revision and remodelling in harmony with present knowledge; and everything obsolete and calculated to obstruct swept away. We want statesmen at the head capable of ruling the Empire upon scientific lines, and Members of Parliament anxious to pass Acts for the benefit of the State based upon sound principle, for the good of the country, and not wasting session after session in opposing each other, and satisfied in making speeches to prove that A said

something ten or twelve years ago different to what he said yesterday. We want, in brief, government regarded as a science, and not a game of politics, in which men try to win to satisfy their own social ambitions. Then, after putting our own affairs into proper order, we could think how best to consolidate and weld the unwieldy mass called Great Britain, into one firm, compact, solid state, each part anxious to do its best for the good of the whole.

"The third purpose is to attract consideration to the question as to whether it is not possible to relieve the misery under which a large portion of mankind languishes on account of extreme poverty and destitution. The writer, (Sir Julius Vogel) has a strong conviction that every human being is entitled to a sufficiency of food and clothing, and to decent lodging whether or not he or she is willing to or capable of work."

Here we are utterly opposed. "The survival of the fittest" is God's law; its operations may seem hard—so might a surgeon's: but both are really kind, although seemingly cruel. To tell the masses that the way to relieve their misery is to *compel those that work* to supply those that *will not* "with a sufficiency of food and clothing and decent lodging" is not kindness, but downright cruelty, as it can never take place—and rightly so. By the "law of the survival of the fittest," the weak and incapable die; by a similar action, if a man be not willing to, or will not work to get food, clothing, and lodging, he is rightly and justly deprived of the same. There is only one way to get rid of poverty. There is only one way to gain the requisite amount of proper food, clothing, and lodging; from the beginning teach men as a duty and pleasure to work; to take a pride in doing whatever they have to do in the most perfect manner; to work with all their strength; to be observant, thoughtful, rational in their conduct. To be thrifty, not to save from a love of greed, but for the pleasure of being independent. Teach them it is only the lazy and incompetent who will not work; that the man who is content to live by the labour of another is a cur, a

despicable being, not worthy the name of man. Rather than be dependent upon the exertions of another, especially if able, but *not willing* to work, better be out of the world. I would rather starve than beg, would rather be dead than have to live by another man's exertions, because *unwilling* to work. Here we are utterly antagonistic, yet I yield to no one in my desire to get rid of destitution and misery—it is to the means suggested that I object to.

The author tells us that "He hates the idea of anything approaching to Communism, as it would be fatal to energy and ambition, two of the most ennobling qualities with which human beings are endowed. But there is no reason to fear that ambition would be deadened because the lowest scale of life commenced with sufficiency of sustenance. Experience, on the contrary, shows that the higher the social status the more keen ambition becomes. Aspiration is most numbed in those whose existence is walled round with constant privation."

What is Communism? The negation of individual rights in property, the reorganisation of society so that the man *not willing to* work takes from the man who is. The author is right; this appropriation theory is fatal to energy and ambition. Who would care to work and save that another may take the result without the necessary effort? I defy the author, or any Communist or Socialist, to find a man with "energy and ambition" who will accept food, clothing, lodging, without being willing to work for them. Your energetic, ambitious men are not made of such degrading stuff. The men "whose existence is walled round with constant privation" are those who are deficient in aspiration, the men who lack the energy and ambition to fight steadily upward. But do you expect to supply these valuable qualities by taking away the motive—"necessity to work for their living"—that Nature relies upon to rouse the sluggish nature of this class of men? As usual, the attempt by men to play the part of Providence would not only be a failure, but aggravate and increase the disease it was intended to remedy.

THE PROGRESS OF MAN.

"Seek not to know what must not be reveal'd;
Joys only flow where Fate is most conceal'd;
Too busie Man would find his sorrows more,
If future Fortunes he should know before;
For by that knowledge of his Destiny,
He would not live at all, but always die."

—*Dryden.*

In the *Universal Review* for December 1888, is an article upon "The Progress of Man," the key-note of which is, "Now let us see how my Father is governing this world of His." There can be no doubt that all real progress depends upon the recognition by man of the necessity of his ascertaining how this world is governed; and the moral courage of acting up to modern thought, which proclaims unmistakeably that "Law"—fixed, unerring law—reigns supreme, and every effect is traceable to, and arises from, causes that man has the power of ascertaining. Dryden is right in ordering men not to seek to know the future; Pope also, in telling man, "Presume not God to scan;" but he also tells him, "The proper study of mankind is man." The Eternal is beyond man's conception, but the laws by which he governs this world are not; and as man is punished if he disobeys and rewarded if he observes these laws, we are justified in assuming that the Creator intended that man should study how he governs the Universe, and adapt his conduct in accordance therewith.

"Fate steals along with silent tread,
Found oftenest in what least we dread;
Frowns in the storm with angry brow,
But in the sunshine strikes the blow."

Do your duty; understand your own nature; obey God's laws—and you need have no fear of Fate. It is only the weak and incompetent who give up and cry, "There's no contending against destiny." Man's power is not illimit-

able; but he has within him powers of prevention and cure of most of the ills he has been erroneously led to believe that "flesh is heir to." This is certain; that he goes forward or backward as he acts as if he were but the instrument of another, and that he can only act rightly by trying to ascertain the wishes of that other, and zealously resolves to obey them. The grumblings in daily life are nothing new. Men have been pessimists in all ages; but they fail to see that the ills they complain of are caused by their own neglect of the laws so wisely designed for their health and happiness, if they would but observe and reverently obey them.

I say now to man as was said by Thomas-a-Kempis: "Why wilt thou defer thy good purpose from day to day? Arise, and begin in this very instant, and say, Now is the time for doing; now is the time for striving; now is the fit time to commend thyself." The chequered career of man, his labours and blunders, sins and sorrows and joys, no doubt are more or less inevitable in the slowly working out of the plan of the world-ruler; but it rests with man to lessen the ills, and hasten the upward progress of his race, if he will but recognise that "Law" reigns, and things go downward or upward, are joyful or sorrowful, as he tries to convince himself from his consciousness that the fault is with himself, and not with the Ruler of the Universe.

"Everyone laughs at the Spanish monarch who, fresh from his first lesson in astronomy, remarked that the universe seemed to him very badly put together, and that if he had been near when the Creator was at work on it he could have given him a hint or two. Yet he was not so foolish as he seemed; for he spoke when the Ptolemaic System was accepted by all men, and his irreverence was but an inverted homage to the Creator's handiwork. We are quite as presumptuous concerning the government of the world as Alphonso of Castille was about its creation. We all think we could give the All-Wise valuable advice; and we think, and say in almost so many words, that man is a discredit to his Maker, and that the government of the human race affords little evidence of the Omniscience of Omnipotent Love. Like the Ptolemaic astronomers, who

had not got the key to the divine system of the stars, we still lack the key to the divine system of man. We shall find it, not by railing against 'the iron laws,' but by studying them, observing them, and patiently interpreting them as best we can, until we master the open secret of human destiny, as we have mastered the revolutions of the planets and the relative positions of the fixed stars. The Galileo of Humanity is still to appear; but in the meantime, let us not chafe and fret at the solid facts of human experience, remembering that through the wilderness of sin our race must toil wearily before it reaches the Promised Land, and that nothing that exists is without some share and some part in the ultimate perfecting of the Divine plan—in the complete evolution of ultimate Divine Manhood."—"*The Progress of Man*," *The Universal Review*, December 1888.

We are a long way off the time "when the Divine Will may be done on earth as it is in heaven," . . . "when every man will be free to do just as he pleases, because he will never please to do anything that is not right. The human being absolutely free, because absolutely just—that is the goal." The best sign of progress in our day is the gradually declining power and influence of privileged classes. The recognition of the sacred rights of the individual, whether man or woman. The education of the masses—giving them a better chance for advancement in the social scale, and so on upwards to higher and better things. And, above all, greater toleration in all the various religous bodies; the sect judged not by its creeds, but its influence in the improvement of the individual members—by their acts, not by their faith.

"Ours is the wider Catholicism, which accepts, as the Catholic truth only, *quod semper, quod ubique, et ab omnibus*, has been held by mankind. It is tolerant of all men, especially of the intolerant, who are always in a majority. No differences of creed, of ritual, or of label can blind us to the essential unity of the faith of the Church Universal. That is of God which leads men to act as God acted, when He revealed Himself on earth in the person of Jesus of Nazareth—even although those who so act put the wrong

label upon the Infinite, or ignore His existence. Handsome is that handsome does. Christian is that Christian does. The man who acts as Christ would do under the same circumstances is the true believer, though all his dogmas be heretical, and his mind is in a state of blank agnosticism. The true religion is that which makes most men most like Christ. And what is the ideal which Christ translated into a realised life? For practical purposes this: To take trouble to do good to others—a simple formula, but the rudimentary and essential truth of the whole Christian religion. To take trouble is to sacrifice time—all time is a portion of life. To lay down one's life for the brethren, which is sometimes literally the duty of the citizen who is called to die for his fellows, is the constant and daily duty demanded by all the thousand-and-one practical sacrifices which duty and affection call upon us to make for men. Hence the supreme Anti-Christ is selfishness, and he is farthest from his Divine Exemplar, who converts even the ministrations of religion into that consecration of selfishness, which overleaps even the limits of time and obtrudes its hateful egotism into Eternity."—*The Universal Review*, December 15, 1888.

The greater facilities of travelling have revolutionised the world, conquered our prejudices and conceit, and we are thereby discovering that there is more good in the different systems of religion and Government throughout the world, than our fathers could have believed to be possible. "The world is knit together by a new and complete nervous system in the shape of submarine cables and overland wires. The prices of produce in Chicago last night affect the Stock Exchanges of Europe to-day. Monday's quotations of wool in Melbourne raise or depress the price of sheep at Ballinasloe on Tuesday. No force—political, social, or economic—can be liberated from China to Peru, which does not make its impact felt round the world. The planet has ceased to be huge and has become very little. Distances which ought to be measured, like German high-roads, in hours instead of by miles, have dwindled. We are now next door to everybody. Any

power owning an ironclad is within shelling distance of every seaport. Our political and moral ideas have not been elastic enough to keep pace with the changes introduced by material science. Hence the world is full of anachronisms. Our old dogmas cling to us after the conditions which gave birth to them have passed away. Hardly have we dethroned the superstition that Constantinople was the key of India, and recognised the importance of the Suez Canal, than the Suez Canal itself is discovered to be a superstition, and the Cape is recognised as the corner stone of our Imperial fabric. But although that is admitted, so far are we from bringing our practice into accord with our theories, that we continue to devote an immensity of anxiety to the Bosphorus and the Isthmus, while we have not even mounted one big gun on the fortifications of Simon's Bay. So it is in almost every other department of Imperial policy. Our organisation for Government and for defence is often as much out of keeping with the conditions of the age of steam and electricity as the armour of the Black Prince on the field of Waterloo. We want the whole of our political ideas overhauled, renewed, and brought up to date. The new time has brought with it new opportunities and new dangers, and woe be unto us if we attempt to face the problems of the future with the outworn formulæ of the past."

The above is a warning that we should take to heart. Briefly, it means that our conduct as individuals and as a nation must be directed by principle, not expediency; we want chance abolished, and an absolute belief that every effect is the inevitable result of the causes that have preceded it. The time has come for our social and political actions to be carried out from the scientific and not from the empiric point of view. Men and women must realise they are the creatures of law, and what that means in the development of their bodies and brains. "To the extent to which the individual acts in harmony with natural law, to that extent will he have health. To the extent to which a household acts in harmony with natural law, to that extent will a household have health.

To the extent to which a local community acts in harmony with natural law, both by its units and by the members and officers of its Board of Health; some of whom must (or should) possess adequate chemical, physical, and biological as well as general medical knowledge—to that extent will the town or city have health. To the extent to which a nation realises and places itself in harmony with the laws of nature that govern the health of its individuals, the health of its households, and the health of its communities, to that extent will the nation have national health, prosperity, and happiness, and to that extent will it contribute to the health, happiness, and prosperity of all nations and races which recognise the sway of natural law. Finally, to the extent to which a generation lives, moves, and has its being, less and less in accordance with the empiricism of past generations, and more and more in accordance with the laws of nature, to that extent will the children of that generation, the parents of generations yet to be, become more and more healthy, and the sooner develop into all that man is destined to become."—"*The Laws of Nature in relation to Health*," *Professor Attfield.*

"Yet I doubt not thro' the ages one increasing purpose runs,
And the thoughts of men are widen'd with the process of the suns."

The above should be the basis of our teaching; we must realise that the progress of man will be "in proportion as human society studies and conforms to nature's method—which *is* God's method—will it be able to purge the error, disorganisation, and confusion from its midst, regenerating and reorganising itself, and come forth anew, clothed with the garments of truth, justice, and order. . . . It is the height of unwisdom to attempt excusing ourselves, as we hear many doing, for the demoralisation and wretchedness of individuals and our social order with the stupid reply, that such is the will of Providence—that the Deity has pre-arranged, pre-determined and pre-ordained all the events and sequences of Nature, and of human thought and action, so that Nature and man are, and produce what they were intended for—*i.e.*, they evolve and demonstrate the will and

purpose of God, according to the capacities given them, and the forces or laws imposed on them; and that no volition or effort put forth by any species of intelligent existence—angelic, demoniac, or human—can change the course of events in nature, or alter the destiny of man."—*"Our Social Errors and Remedies," James Stuart.*

We have to undo the errors that have arisen from the teaching of the fatalistic doctrine, that what is, is the will of God. To do this, we must investigate and explain the causes of the errors, and explain the remedies by which they can be removed. We have to interpret Nature and her laws by the aid of scientists; and to have that love and reverence for science that will willingly, because intelligently, yield obedience to law. Man is a thinking being; for his progress, we must turn his thoughts the right way—to rational, as opposed to supernatural beliefs. The one develops, enlarges, urges men onwards; the other restricts, dwarfs, keeps men in ignorance, and backwards. We must soon, from the pressure of our foreign competition, learn "that present knowledge only enables mankind to maintain its present state." Our position in the world henceforth commercially will depend upon the development of the thinking power of the people. They must understand better Nature's laws, and that every effect has its cause.

"Not only the mental, but also the physical advance of mankind is essentially dependent upon the discovery of new truths. Men's physical actions are determined not alone by their inherited and acquired tendencies and the influence of external nature upon them, but also by their ideas; as, a man thinks, so also to a large extent does he act. Nations who do not adopt new ideas do not either mentally or physically advance, but change only so far as their immediate surroundings change; the Chinese are a remarkable example of this; even the tendencies which men inherit, were largely produced in their ancestors by the influence of ideas. The great fact of the essential dependence of human progress upon new knowledge, is a truth, the importance of which to man cannot be over-estimated, and is one which

statesmen, ministers of religion, and philanthropists should seriously study. . . .

"There are two great artificial divisions of scientific knowledge also, upon the development of which national progress largely depends—viz., knowledge of inanimate matter and knowledge of man; the latter we have largely cultivated, but the former we have greatly neglected; and even our study of man has been largely one-sided and literary. It is far less important to know what is man, than to know what are the great principles which underlie the actions of all living creatures, and in obedience to which man is compelled to work out his destiny in the Universe and the infinite future."—"*The Scientific Basis of National Progress*," *by G. Gore.*

The test of progress in a nation, or civilisation, as it is called, is the development of the individuals living therein—morally, mentally, and materially. Materially we have advanced in Great Britain the last century with unexampled speed, due mainly to the discoveries of scientific men, and their subservience to useful purposes by inventors and manufacturers. Our progress has been due to the brains of those men by whose aid we have been able to utilise our abundant stores of coal and iron-ore, in steam-engines, machinery, and a multitude of mechanical, physical, and chemical processes. Our future progress will depend much on our recognition of the fact that men are not sheep, not mere animals born to gratify every impulse, but to be self-reliant, self-dependent, independent beings; not believing this or that, upon any authority however great, but thinking for themselves, and able to give a reason for their opinions and actions.

"The art of thinking is the key of philosophy, and its mastery is nothing else than the perfection of the intellect." For man to make the progress he is capable of, it is imperative he be taught the value of the divine precept written upon the Temple of Delphos—"Know thyself."

We make good roads and put down iron rails, because by removing impediments to the progress of our vehicles and trains we facilitate their progress; yet we fail to com-

prehend that for the progress of man our teachers and statesmen should understand man. Phrenology, or the science that specifies the fundamental power of the mind, ought to be the basis of our philosophy. No laws or teaching or institutions can be permanent that are not founded on a true knowledge of mankind. We must understand human nature if we desire to influence those we have to direct or govern.

That the brain is exclusively the organ by means of which the mind acts is now generally admitted, therefore to understand man we should study his brain—and it will be found that the skull which contains the brain varies in size and shape according to the principal mental qualities of the individual. Therefore we say that the brain is an aggregate of organs; and that every special faculty or manifestation of brain must appertain to a particular organ. That phrenology as a science is not perfect we readily admit, all we ask is that men will study themselves, try and understand or know themselves better, and be willing to take as their guide whatever help phrenology can afford them. What should we think of a gardener who, seeing a sapling inclined to bend with its weight at a certain period of its growth, neglected to prop it up until it was able to support itself without extraneous help? What will future generations think of us in the training of our children for neglecting to study a science by which parents can ascertain how to counteract any weakness in the mental or moral character of their children? Is it not a fearful thing for them to think of, when too late, that their beloved bairn need not have fallen had they given him the support he required at the right time :—

> "So build we up the being that we are;
> Thus deeply drinking in the soul of things,
> We shall be wise perforce."—*Wordsworth.*

What steps are we taking for the progress of man? The education of all, will be the reply? In the past, the middle and upper classes were educated; the first fifteen or sixteen years of the former, and twenty-one years of the latter being usually devoted to education. Was their

education of such value in making them more thoughtful, rational, self-reliant, and self-dependent beings that we are justified in inferring that by the extension of the benefit of education to all we must hasten forward the progress of mankind? I unhesitatingly say, No! Why? Because the system is bad, and instead of leaving school with a stock of useful knowledge calculated to help them in the battle of life, with principles for their guidance calculated to make them wiser and better men, the majority, when they finish their education, leave school in a state of utter darkness, with much to unlearn, and very little that will aid them in the struggle for existence that is before them.

If it be true that the men who make progress are those who are able to "teach themselves," should not the educational system foster the spirit of self-instruction, instead of loading the young mind with the contents of a multitude of books—the contents of which are committed to memory, without being taught to understand or comprehend their purport. The real instruction, that which is so much needed, is one that will teach men to think, to be able to form independent opinions, to be able to give a reason for their opinions and for their actions. Thinking is to knowledge what digestion is to food. What is the use of filling the stomach? We may stuff it to the gorge, but without the power to digest it, it oppresses and does not nourish us. So with the "cramming" system; unless we can think about it, the memory may be full of details, yet it is as useless to the brain as a lot of undigested food is to the body. The great want of our day is reflection, or mental digestion; whereas our teachers go in for mere cramming, instead of preparing the minds of their pupils to digest the knowledge that comes before them by observation and reading. We want a discipline of the mind that will develope the faculties of each individual to the fullest of their power, and different methods according to whether the scholastic, professional, commercial, or technical is best adapted to qualify and prepare for the future life of the pupil. But the essential point is to prepare the way for

self-instruction, so that in their daily life they will be able not only to utilize their mental resources to the utmost, but derive more pleasure from their daily occupation, and life be to them a greater blessing and happiness. Nearly all the unhappiness and misery of this world is traceable to an imperfect preparation for our duties therein.

It may be said you must learn the alphabet before you can read; therefore you must acquire knowledge before you can think; quite true, there is a time for all things. At first a child has to crawl, then walk, before it can run; but we don't keep it at crawling after it is strong enough to walk; but at school, youths are kept in leading-strings till the end; whereas they ought, before they leave school, to be taught how to use the knowledge they have been accumulating. Briefly, education should be the means of making men mentally independent—that is, capable of thinking for themselves, by explaining the reasons of the authors of the books, instead of being satisfied with supplying merely the knowledge that books contain. So you prepare the youthful mind for the process of self-instruction, the great object of rational education.

"In mind as well as body we are children at first, only that we may afterwards become men; dependent upon others, in order that we may learn from them such lessons as may tend eventually to our edification on an independent basis of our own. The knowledge of facts, or what is generally called learning, however much we may possess of it, is useful so far only as we erect its materials into a mental framework, but useless utterly as long as we suffer it to lie in a heap, inert, and without form. The instruction of others, compared with self-instruction, is like the law compared with faith; a discipline of preparation, beggarly elements, a schoolmaster to lead us on to a state of greater worthiness, and then give up the charge to us."—"*Self-Formation.*" *Anon.*

"The child is father of the man."—*Wordsworth.*

Habits are very powerful; and it is very important they be for good whilst we are young. "As regards self-formation

and getting understanding, it is an excellent habit to get the young after reading anything to give their opinion about it; and instead of copying out so-called exercises, train them to compose something, no matter what; get them into the habit of drawing upon their own mental resources, instead of being mere copyists of others. Absurd, says the reader, expecting every child to compose. Is it so absurd? Every child can talk; what is composition but the putting on paper your ideas? Every child can tell you in his talk how he passes his time, what he had to do, what he proposes doing, what he likes and dislikes, whether he prefers town or country, summer or winter. Begin with each in this easy way, you develop within their minds "that self-originating power which Plato, in a beautiful passage given in one of Cicero's works, declares to be the very essence of the intellect, and which, if any body wants it, he wants the first and most absolute requisite of the reasoning faculty." The object alike of parents and teachers should be implanting such habits as will make them read thoughtfully, with the intention of getting at the meaning of what they are reading, and not merely being able to repeat it. Good habits want steady persistence, much must be done, repeatedly and perseveringly, before the habit is formed, but once acquired it is your friend for life, and will never fail you. "It was remarked, I think by Locke, that he wanted every young friend of his to learn mathematics; and that not so much to make him a mathematician as a reasonable man. It is not intended, nor is that its effect, to make poetical dreamers of us, but, by facilitating the habit of composition, to elevate us into thinking men." Read, pause, and think —as a rule, the most important truths are simple enough; you should be suspicious of anything hard to understand, whether in divinity, law, politics, commerce, society, mankind. Providence does not resort to tricks or artifices, truth is simple and natural. It is deceit, hypocrisy, humbug, that it is difficult to understand. How few men study how to improve themselves, fewer still who make the most of their faculties. Who can define what man's

progress, intellectually and morally, would be if the higher development of man was earnestly attempted? What the few have done by proper training might be possible for the many. Who can fix a limit to man's intellectual attainments? Men want to be more frequently reminded of the parable of the talents, and the responsibility of each to make the best of what talent he has. The first step is to take the lead of your own mind, to give it its direction, instead of submitting it slavishly to the guidance of others, to the presence from without.

You should always read with a purpose; it causes concentration of the mind, and fixes what you read upon your brain. Having an object before you stimulates energy and fixedness of purpose. Believe that—

> "Yes, there is a necessity in Fate
> Why still the brave bold man is fortunate;
> He keeps his object ever full in sight,
> And that assurance holds him firm and right."

Habit is everything. The first step prompts the second. All is easy to preseverance. Act at once upon the first impulse. If the woman who hesitates is lost, so also is the man who lacks decision. When you wake, if it is time to get up, do so quickly and promptly; the time is past for slumber, and to be up and doing. The same habit will keep you in advance throughout the day. You have Time by the forelock and drive instead of being driven, or dragged along with it.

'Past and to come seem best; things present worst."—*Shakspeare.*

"It is the tendency of all men and of all bodies of men to acquiesce in the larger part of the conditions they are born and grow up under, so long as these conditions are at all physically tolerable. Nor is this vast force of content really in opposition to the force of discontent. It is its complement rather than its antithesis. Both of them are equally needful for human welfare; and in so far as human welfare has advanced, the two have been fellow-workers, not antagonists. Were we all equally contented, society would be in a lethargy; were we all entirely discontented, it would be in a delirium. Without content there could be

no order; without discontent there could be no progress; and not only would there be no progress, there would be constant retrogression. The existence, the well-being, and the upward growth of society depend altogether on the proportion between these two forces. This proportion is by no means constant; on the contrary, it is always fluctuating, and its modification depends upon two things, one is the instinctive common sense of the masses, the other is the influence of the few whom the masses accept for leaders. The power of the leaders is great in proportion as what they offer seems realisable; remote hopes will no more excite masses than a remote magnet will attract steel. The duty of the progressive politician is to distinguish in the social fabric between the defects that are an essential part of its structure and the defects that are not, and, however great in themselves the former may seem to be, to forbear exciting in the people any hopes of their removal.

"To continue development beyond its present phase we need a scheme of life and thought, which addresses itself in the same spirit to all the facts of human nature. Not a creed that will try and make out that all the progress we have made derives from this or that religious system; but a creed that recognises and admits the facts that are due to self-help and individual character, as well as what is due to and derived from a spirit of devotion; a creed that embraces the truths of beauty as much as the truths of science; a creed, in fact, that treats no part of the past as a blank, and no instinct of human nature as irretrievably bad, or a stumbling-block to improvement. We want our leaders to see that religion, devotion, evolution, progress, are all great forces, but that they do not make up human life separately, and human life cannot be explained or based on any one. We have got to undo the errors of the past, we want every phase of man's progress carefully sifted and understood, we must decline to commit ourselves to any exclusive creed, we must see that theology has much to give us that science can never take away; but, on the other hand, we cannot fail to see that science has swept round the intellectual bases of theology till they are crumbling in mere

impotence: useless, solitary relics. So, too, we feel that our modern industrial life has a great deal that is very cruel in it, and yet a great deal that is indispensable. Let us face the facts. The world is all awry, because religion, industry, morality, science, do not work hand in hand together; indeed, they often work at cross purposes, each ignoring the other. And yet this age has not lost its faith in any one of these. Is it not plain that the want of this age is that which can reconcile them, some common term which can express them all?

"We need a knowledge of all that has been done irrespective of sect or creed, to deal with the great problem of life, religious and social, intellectual, moral, and practical, by a scientific use of this continuity of human life; by the light, that is, of *all* the essential characteristics of human civilisation. What this age wants, what the deeper hearts are silently and sadly yearning for, is this—a key to man's whole life, complete being, entire history. Godliness, Truth, Progress, Science, even if they were all that their apostles claim for them, after all coincide with but corners of life, practices of the past and of the future; instead of an united and collective whole. The Religion, Philosophy, Science—call it what you will that we now need—must be a system that can give a complete account of the entire Past, so as to shape the institutions of the Future on a methodical survey of the whole of man's manifold capacities and forces. We want, briefly, a rational conception of the course of civilisation, as a whole, to take the place that Revelation used to hold in the fictitious method. History, a complete history of man, whether in times called technically pre-historic, or in times purely historic, allied to philosophy, psychology, religion, must be our Bible. But history is the immediate basis on which every real human synthesis must be built. And then religion, instead of being a hypothesis, vaguely offering itself to our rather undefined emotion, will be, what it should be, the 'definite scheme of life,' of belief, and feeling, which has the power to concentrate man's nature on man's normal work. The weak side of the orthodox religion is

that it has really very little religion in it; just as Free-thought leaves the greater part of the matter quite untouched. It would be as great a mockery to ask Free-thought how it proposed to make a great statesman or a good mother, as to ask of Theology its views on political economy, or the co-ordination of the sciences.

"Pass to the last two or three centuries in the West of Europe—for we speak of that alone when we think of Modern Progress—and we have a story of perpetual change, conflict, transformation, and new growth. No doctrine is treated as final, no institution is accepted without question; ideas, governments, churches, manners, are all in perpetual chaos, dissolution, and struggle.

"It is a period of wonderful energy, vital with freedom, of manifold resources, of knowledge, of hope, of sympathy, of boldness, rich with a creative power previously undreamed of in human nature. No one of us would undervalue his birthright as a son of the nineteenth century, nor will any reasonable man feel any confidence that the work to be done could have been done otherwise. Still the fact is not to be got rid of. The last two or three centuries, and certainly the last century, shows us a time of combat, anarchy, experiment. Nothing rests in acknowledged rule. Parties, churches, creeds, philosophers, loudly deny each other the very foundation of their existence. Civilisation seems flung into the melting-pot to come out in some fresh mould. Marriage, government, society, property, are all treated as open questions. A brilliant man of science tells us that Christianity has been a physical disease which has afflicted mankind for many centuries. And women want to turn themselves into weak men."—"*The Creeds—Old and New.*" *Frederic Harrison. Nineteenth Century.* October 1880.

We want a science of man—man as a moral, intellectual, practical being as well as a material organism. We want man and society viewed from this full development of the science of man, and not a man's theological basis; we want the mind of man so free from all unreal belief that all the enthusiasm and the passion that

they once inspired can be naturally lavished on the real belief. We want mankind to have a professed regard for humanity; and to be full of hope, and reverential towards all good things that have been or are to be. We want that regard for humanity expanded, purified, and kindled into passion till it grows to be the religious inspiration of the future, and we see the humanity so familiar to our daily thoughts swell to the height of the abiding providence of mankind. *This* will necessarily follow when our system combines a theory applicable to the past, present, and future; a system that explains fully whatever relates to man in this world, and from a man's point of view, and not the point of view of our hypothetic universe. We want to ensure progress—something real, practical, rational, complete; and we have offered to us only the incomplete. We want a religion—beautiful, sympathetic, full of genius, full of humanity; and not defective creeds, vague, cloudy, and impotent, on man's moral principles or actions. But in shaking off the chains of preceding ages we do not want a wild repudiation of all creeds, religious or social, but a creed based on our present knowledge of nature and human nature —a system that will check the selfishness of our times and cause a glorious reaching forth of human nature towards humanity; an uprising of the human spirit in the joy of its freedom, with all the consciousness of its power, and an earnest desire for reality, for light, for truth. There can be no moral stamina without discipline, based on philosophy, science and religion. We must eradicate mere cultivated indolence, the impotent incapacity to come to a decision or have an opinion of one's own. Men unable to secure for themselves intellectual emancipation from the dominant superstition of their time are quite unfit to secure freedom for themselves, much less to secure for society a larger share of social well-being—an end, in truth, for which such natures never trouble themselves. They have been told, and willingly agree to believe, that man's first duty is the "servile worship of a book," yield to the authority of church or chapel, that has rooted out of Christianity almost everything in it that was beautiful, sympathetic, human,

and social, and substituted for these fierce, dry, disputative formulas; hence they are socially powerless as an influence to mediate between classes or nations; they neither control the oppressor, cheer the oppressed, nor humanise the degraded; but with their bitter sectarian animosities, they have been for centuries a dividing, anti-social, dehumanising influence.

The progress of man means the progress of civilisation, of the world. There can be no real or permanent progress until men *think more*. The great progress that has been made the last century is due to man having greater freedom to think and to give expression to his thoughts. For this freedom man has to thank men like Giordano Bruno, a man the world should honour for the moral courage he displayed by his religious doubts and satires upon the monks, at Geneva in 1580. His life was a struggle against the superstition of the Church of Rome and the Aristotelian philosophy. His philosophical writings display a classical cultivation of mind, a deep insight into the spirit of ancient philosophy, and a perfect knowledge of mathematics and natural philosophy. In his two works, *Della Causa, Principio ed Uno;* and *Del Infinito, Universo, e Mundi,* we get a more complete Pantheistical system than had been previously exhibited. Bruno was born too soon. In 1889, we have many men whom the world honour for their mental power, who believe "that the universe, taken or conceived of as a whole, is God; and that there is no God but the combined forces and laws, which are manifested in the existing universe;" briefly, that "God is the soul of the universe, and the world endowed with organisation and life;" and there are very few men who doubt his doctrine of the "plurality of worlds;" or dissent from the moral of his works, which is, "That no religion should be enforced on any one, and least of all on philosophers, who have the right and duty to understand it as they please." Bruno has the immortal honour of being the first Italian who dared preach religious liberty in Italy; and for this he lost his life. He was arrested at Padua by the Inquisitors of Venice, in 1598, and transferred to Rome.

After an imprisonment of two years, and being subject to frightful tortures, to make him retract his doctrines, he was burned, February 16th 1600, for apostacy, heresy, and violation of his monastic vows.

"Fifty cardinals were witnesses of his death, and the streets were crowded with people, for it was the Jubilee year, and pilgrims from every land went from church to church to implore pardon for sin; yet no one thought of imploring pardon for the man who was going to be burned before their eyes. He was scarcely fifty years of age. His beard was chestnut colour; his face long and thin from suffering; his forehead high, his eyes deeply set, his body weakened by the tortures to which he had been submitted during his imprisonment. His hands were bound together in chains, his feet were bare, and he was covered by a long blouse, painted with devils and flames. Thus he appeared to the people as he was taken to the stake, surrounded by priests and soldiers. Without going through the details of his horrible death, I will merely mention that, while suffering the agonies of the stake, a crucifix was presented to him to kiss. But he turned his face away and said, 'No; that is not the Christ I love. Christ forgave sinners and His enemies; your Christ forgives not.' He died without a moan or a sigh."—*Globe*, June 11, 1889.

Ten years ago the idea was born to erect a monument to this martyr. If man forgives and wants to publicly expiate his error, the Church does not. The clericals took umbrage and protested; but the monument was erected in memory of the martyrdom of a Freethinker. Upon the inauguration day the churches were ordered to remain closed; the Pope deposed priests from officiating in the churches; no official was to leave the Vatican during the day. Confessors were ordered to command their penitents to remain at home during the inauguration, and not even to show themselves at the windows of their houses. All clerical museums, chapels, &c., were closed; and free railway tickets distributed to all who wished to leave Rome. But spite of this, the statue of Bruno was unveiled amid immense demonstrations of honour and joy, and something

of defiance, Sunday, June 9, 1889. "Thirty thousand persons joined in the procession to the spot. The Ministers of Italy were largely represented. Its Mayor came as a delegate from the philosopher's native town of Nola. Senators and deputies lauded his memory. A thousand guests assembled at a grand banquet in the evening. His name, linked with that of Giuseppe Garibaldi, has been enshrined in the roll of the emancipators of Italy."—*Times*, June 11, 1889.

Such men are not the emancipators of Italy, but of the world. They undermine and ultimately crush the power that would stifle thought, more especially those who would claim the right of man to use his intelligence in gauging the accuracy of their theological opinions. For this Bruno was sacrificed, because he lived in an age when the Church had the power to destroy those who dared advocate the right of man to liberty of his intellect. He lost his life in the noble cause of Freethought. The way in which they have tried to smother the tribute of the nineteenth century to the martyr of the sixteenth century, shows the spirit of intolerance that remains, and that the Church is as implacable as ever; but men like Bruno lost their lives in destroying their power to murder as heretofore in the name of religion. It is strange the Vatican should make such a blunder, in the nineteenth century, of attempting by their bitter protests to defend the indefensible,—this crime of the Church in the sixteenth century.

The *Times*, June 11, 1889, says of their conduct upon this occasion: "They are misrepresenting and defacing, by their feuds, a character of remarkable force and very noble instincts. In all the biographical history of philosophy it would be difficult to match, for picturesqueness and a dogged determination to hunt after the truth, the pilgrimage, through life and Europe, of the philosopher of Nola. . . . If the high water mark be sought of the level which can be reached by courage, elasticity of thought, pertinacity in the pursuit of truth, and determination to go to the bottom, and soar to the empyrean, by inability to enjoy the pleasures of indolence, to rest upon laurels, or to barter the duty of a

teacher for honours or indulgence, and by invincible cheerfulness under obloquy, ruin, and the pains of death, the career of Giordano Bruno is a record, and will serve as an exemplar. Certainly, of all the many extravagances of human intolerance, few excel in grotesqueness the treachery which betrayed this pure and brave being to the Inquisition, the shameful injustice which endeavoured to shatter his independence of soul by years of imprisonment, and the final fit of baffled spite, Pontifical and Monkish, which committed his body to the flames, not so much for the ecclesiastic's heresy as for the logician's obstinate antagonism to the philosophy of Aristotle."

Giordano Bruno.—"At the recent annual meeting of the Catholic Union, the Duke of Norfolk, president, in the chair, a resolution was unanimously passed expressive of indignation at the honours lately paid in Rome to the memory of Giordano Bruno."—*Times*, July 1889.

No doubt the Duke of Norfolk is indignant, also the Catholic hierarchy. "No greater contrast could be imagined, no stronger proof could have been given of the triumphant march of progress in the face of a power which prides itself on remaining 'ever the same,' than by the general celebration held at Rome on that Field of Flowers, when one of the deepest thinkers of all ages was burnt in 1600, in consequence of a sentence of the Inquisition." Why? Because, as he said in his announcement to the University of Oxford, he wanted to be "an awakener of sleeping minds, a subduer of arrogant stupidity, a champion of the universal love of mankind." To him, in his own words, "Italian and Englishman were the same; man or woman, bishop or king, burgher or soldier, made no difference; he only looked at the face of true humanity." As to his intellectual power, he was far in advance of his age. Karl Blind says: "More and more it is seen that a great deal of that which, in this country, Darwin, Huxley, Tyndall, Lyell, Lubbock, and others, have, by their masterly and successful researches, made the common intellectual property of all educated people, had been divined, in some measure, by the prescient genius of Bruno."

Bruno embodied the latest scientific thought when he said everything emanated from eternal matter. "What first was seed became grass, then an ear, then bread, chyle, blood, semen, embryo, man, then a corpse; then again earth, stone, or some other man, and so forth."

"On being informed of his doom, he, in the face of a horrible death, heroically said to his inhuman judges: 'Perhaps you pronounced your sentence with greater fear than that with which I receive it. . . .' In prophetic words as to his own final fate he wrote: 'Fifty or a hundred torches will not be wanting to me, even though I should walk along in the middle of the day, if ever it should happen that I were to die in Roman Catholic earth. And truly, so it came to pass."—*Karl Blind, "Nineteenth Century,"* July 1889.

To those who are anxious for the "progress of man" this long notice of Bruno requires no excuse. I am glad of the opportunity of recording my tribute of admiration to this great man who was so much in advance intellectually of his time. My sympathy with his cruel death, and my utter detestation and contempt for those inhuman wretches who opposed freedom of thought, and expected to stop it, by torturing and burning to death those men who had the moral courage to proclaim what they believed to be truth; and to suffer torture rather than retract, and die a horrible death in support of their convictions. Such men as Bruno are so rare that they deserve of their fellow-men the greatest reverence and homage. They are "Martyrs to Truth," to whom men and women for all time are indebted, as without their aid progress, if not impossible, would be much retarded.

GIORDANO BRUNO.

'Mid the bold clamour of insensate hate,
The fierce revengeful gleam of bigot's eyes,
He comes, with noble mien, to meet his fate.
Tho' the air ring with wild and brutal cries,
He hears them not—his thoughts are far away,
And through the vista of the coming years,
He sees the advent of a grander day,
When TRUTH (triumphant o'er the mystic fears
Of men) shall sweep away their narrow creeds,

Shall teach nobility of words and deeds
Is the true measurement by which to scan
The lives of mortals: then all men shall see
With calm convincement, that *The Truth has made them free!*
LOUISA SAMSON.
—"*The Arts' Monthly*," July 1889.

Truth *versus* Prejudice, Science *versus* Credulity—what a struggle it has been in all ages! The progress apparently slow, but both bound to conquer, the one helping the other. It must be so; science is fact, not speculation, and when we once resolve to test all things from the scientific standpoint, everything that has been built upon superstition must vanish. What rapid strides has been made the last half century, as Mr. Henry Arthur Jones writes in the *Nineteenth Century*, July 1889: "When the dust that we have raised round ourselves has cleared away, and this age and its works can be dispassionately viewed and weighed, who can doubt that its prime achievements, its crowning glories, its great prizes will be judged to science? Calm, invisible, celestrial ministrant, whose still small voice is beginning to be heard above the howling of our two hundred sects, whose healing secrets are for all ears, how sure is thy future rule over all the turbulent, disordered human race?

"Truth" must be the watchword for man's progress; the truth and nothing but the truth. Principle, not expediency, the ruling motive in discussing and settling the great questions of the day: landlord and tenant, capital and labour, the state and taxation, the question of destitution, of education, of government, of hostile nationalities and colonies, of social duty, of family duty, the relation of parent and child, of husband and wife, of young and old—upon all these weighty matters the theologist of our day has no answer. We want to know how the mass of mankind on the globe are to live free of anxiety as to the morrow, a happy, united family, all working harmoniously together; and the theologian still has to offer us for guidance and support in the hardest struggle for life we have ever had, but artificial interpretations, wrung from the words of miscellaneous old books, and an ecstatic but equally artificial eagerness after what they call

our "Personal Salvation," which in its hollowness and its vagueness, and its purely arbitrary adaptation to the soul of the person in question, is, in other words, often a code of mere selfishness; briefly, make the most of this world, but save your soul before you die, by saying you believe what we tell you. I am well aware of the heroism, the piety, the long suffering, that have been nurtured at the sublime and touching words of the Bible, and how many men have drawn from it the strength that nerved them in the battle of life; how many loving hearts have rested on it in pain and death, in bereavement and ruin; but this is not the exclusive privilege of Biblical Christianity, but is common to *all* forms of religion, whether Monotheistic or Polytheistic. This intense power to control the character and to chasten the emotions is found in *every* faith on which the whole soul of the believer is passionately set.

We want in the nineteenth century, nay it is absolutely essential for the further progress of man we have it—a religion resting not on a "perhaps," however grand, but a real living God. Men must have, from a knowledge of his works, a deep sense within them of the "reality of His being" They must be moved "onwards and upwards" by acting in their daily lives from an inward consciousness they are striving to their utmost to understand His will, and reverentially obeying it with all their might and strength. Upon such a basis our scheme of man's life and duty must be based; we must be taught to know there is a God, in different language to such as is generally used, as the Infinite, Omniscient, Incomprehensible. Mere words hallow no life, enlighten no spirit. As with man, so with God; by His works we must know Him. And so with religion. That sect only is religious which has the power to inspire men and women with a desire to do their duty, shows them what their duty is, and holds out to mankind a common end, which harmonises and sanctifies their efforts towards duty, and knits them together in close bonds as they struggle onward and upward towards it. Religion must explain man to himself, and his relation to the world and the Maker of it, and upon this basis teach him his duty

alike to man and God. Such a religion must be allied to science, as science is essential to properly explain and guide human life; the scientific treatment of the laws of man's nature and history, so as to secure man's moral and social life on a scientific synthesis of demonstrable knowledge; and upon this to build a systematic religion or code of life in harmony with the laws of God within the soul of man. And so at last, when theologians and scientific men are united, and work together, each recognising the value of the other, the necessity of acting together, we shall have a religion that will fill the void which the theologians and metaphysicians have hitherto in vain attempted to fill. Science has practically taken away God—that is, the God we have been taught to love, obey, and worship. But it is within the scope of philosophy and science to build up upon grander edifices than they have destroyed; and if theologians will not, scientific and philosophical men *must* arouse within mankind the consciousness of our human fellowship and our share in the glorious destiny of humanity; and by telling man of God's works, by explaining the justness and regularity of His laws, they will create a faith within man far richer and more solid than the old theological creeds can do now, whatever they may have done. This real, living faith manifesting itself in men's lives will restore and universally expand religion, it will open to us anew the clear vision of an overwhelming Providence, it will build up our thoughts and aspirations, and make our lives into one centre of all ideas and all activities, by presenting to us the image of a great whole towards which *all* thoughts can turn, and in serving whom *all* faculties can work.

For man's progress, let us reverently pray as follows:—

> "And we entreat Thee, that all men whom Thou
> Hast gifted with great minds may love Thee well,
> And praise Thee for their powers, and use them most
> Humbly and holily, and lever-like,
> Act but in lifting up the mass of minds
> About them."—*P. J. Bailey*: "*Festus.*"

There can be no progress of a nation, except from the action of its people. No man can progress until he can practise self-denial, and is resolved to rely upon self-help. We have known this for a long time? why do the English lack the self-control of the Germans? why should the English people be improvident? "If we seek explanation in their remote lineage, we find none; but if we seek it in the social conditions to which they have been subject, we find a sufficient explanation. The English are improvident because they have been for ages disciplined in improvidence. Extravagance has been made habitual by shielding them from the sharp penalties extravagance brings. Carefulness has been discouraged by continually showing to the careful that those who were careless did as well as, or better than, themselves. Nay, there have been positive penalties on carefulness. Labourers working hard and paying their way, have constantly found themselves called on to help in supporting the idle around them; have had their goods taken under distress warrants, that paupers might be fed; and eventually have found themselves and their children reduced also to pauperism. . . . Generation after generation the honest and independent, not marrying till they had means, and striving to bring up their families without assistance, have been saddled with extra burdens, and hindered from leaving a desirable posterity; while the dissolute and the idle, especially when given to that lying and servility by which those in authority are deluded, have been helped to produce and rear progeny, characterised, like themselves, by absence of the mental traits needed for good citizenship. And then, after centuries during which we have been breeding the race as much as possible from the improvident, and repressing the multiplication of the provident, we lift our hands and exclaim at the recklessness our people exhibit? If men who, for a score generations, had by preference bred from their worst-tempered horses and their least sagacious dogs, were then to wonder because their horses were vicious and their dogs stupid, we should think the absurdity of their conduct paralleled only by the absurdity of their astonishment; but human beings instead

of inferior animals being in question, no absurdity is seen either in the policy or in the astonishment.

"And now something more serious happens than the overlooking of these evils wrought on men's natures by centuries of demoralising influences. We are deliberately establishing further such influences. Having, as much as we could, suspended the civilising discipline of an industrial life so carried on as to achieve self-maintenance without injury to others, we now proceed to suspend that civilising discipline in another direction. Having in successive generations done our best to diminish the sense of responsibility, by warding off evils which disregard of responsibility brings, we now carry the policy further by relieving parents from certain other responsibilities which, in the order of nature, fall on them. By way of checking recklessness, and discouraging improvident marriages, and raising the conception of duty, we are diffusing the belief that it is not the concern of parents to fit their children for the business of life; but that the nation is bound to do this. Everywhere there is a tacit enunciation of the marvellous doctrine that citizens are not responsible individually for the bringing-up, each of his own children, but that these same citizens incorporated into a society, are each of them responsible for the bringing-up of everybody else's children! The obligation does not fall upon A in his capacity of father, to rear the minds as well as the bodies of his offspring; but in his capacity of citizen, there does fall on him the obligation of mentally rearing the offspring of B, C, D, and the rest; who similarly have their direct parental obligations made secondary to their indirect obligations to children not their own! . . .

"And this is thought to be the policy conducive to improvement of behaviour. Men who have been made improvident by being shielded from many of the evil results of improvidence, are now to be made more provident by further shielding them from the evil results of improvidence. Having had their self-control decreased by social arrangements which lessened the need for self-control, other social arrangements are devised which will make self-control still

less needful; and it is hoped so to make self-control greater. This expectation is absolutely at variance with the whole order of things. Life of every kind, human included, proceeds on an exactly opposite principle. All lower types of beings show us that the rearing of offspring afford the highest discipline for the faculties. The parental instinct is every where that which calls out the energies most persistently, and in the greatest degree exercises the intelligence. The self-sacrifice and the sagacity which inferior creatures display in the care of their young, are often commented upon; and every one may see that parenthood produces a mental exaltation not otherwise producible. That it is so among mankind is daily proved. Continually we remark that men who were random grow steady when they have children to provide for; and vain, thoughtless girls, becoming mothers, begin to show higher feelings, and capacities that were not before drawn out. In both there is a daily discipline in unselfishness, in industry, in foresight. The parental relation strengthens from hour to hour the habit of postponing immediate ease and egoistic pleasure to the altruistic pleasure obtained by furthering the welfare of offspring. There is a frequent subordination of the claims of self to the claims of fellow-beings; and by no other agency can the practice of this subordination be so effectually secured. Not, then, by a decreased, but by an increased, sense of parental responsibility is self-control to be made greater, and recklessness to be checked. And yet the policy now so earnestly and undoubtingly pursued is one which will inevitably diminish the sense of parental responsibility. This all-important discipline of parents' emotions is to be weakened that children may get reading and grammar and geography more generally than they would otherwise do. A superficial intellectualisation is to be secured at the cost of a deep-seated demoralisation."
—"*The Study of Sociology*," *Herbert Spencer*.

CONCLUDING REMARKS.

"We are, and must remain, what our own thoughts, words, and actions are daily making us."

MEN and women must act upon the above, and recognise that for our social welfare, as for our national progress, the good character of the people is more important than increased knowledge; and that it is an error of those who train the young, and our social reformers, in trusting to the latter and neglecting the former. True progress will begin when it is seen that the most important point in the national education is "character-making."

"Let it be seen that the future of a nation depends on the natures of its units; that their natures are inevitably modified in adaptation to the conditions in which they are placed; that the feelings called into play by these conditions will strengthen, while those which have diminished demands on them will dwindle; and it will be seen that the bettering of conduct can be effected, not by insisting on maxims of good conduct, still less by mere intellectual culture, but only by that daily exercise of the higher sentiments and repression of the lower, which results from keeping men subordinate to the requirements of orderly, social life—letting them suffer the inevitable penalties of breaking these requirements and reap the benefits of conforming to them. This alone is national education."—*Spencer's "Sociology."*

In man's brain-power we get the proof of his not being the offspring of another animal, but a distinct species. His higher mental qualities show his superiority over all other animals; and it is to the judicious and scientific culture of his brain-power that we must rely for his future progress. We must train the young to perceive clearly, to be above prejudice, and to think. In every school, from every pulpit, in every house, we must teach the young that the "reign of law" has superseded the reign of "miracle." We must

implicitly believe that "cause and effect," and not "chance," is the compass to give each one to take with them as a guide in the journey of life. They must be made to understand that men and women have the power, if wisely used in their daily actions, of improving themselves physically, mentally, and morally; that whether they wish or not, they begin the next day better or worse, according to what their thoughts and actions were the day before. From the beginning, soon as boy and girl can be made to understand its import, impress upon them as a truth, to be accepted without reservation, that in this world, in all things, there is no escape; the law is universal, inevitable—that "As we sow, so shall we reap." The great want of the age is a real, practical training of the young, that will qualify and prepare them for the duties of life. The problem for solution is, "Life, and what to do with it." It is almost incredible how ignorant the mass of people are of reliable knowledge, based upon accurate observation and reflection; how little we have learnt from the errors of our predecessors, and the experience of centuries.

A short time since I received a letter stating that the writer had noticed in my books how important it was to have a "trained intellect," but that, although he had tried various modes, he had failed to attain this real advancement, and asking for any suggestions as to the course of training to follow for to obtain a "trained intellect."

The reply may be of service to others, therefore I have inserted it here. "You wish to know how to 'train the intellect.' I reply, that the brain, like the body, gets strength by *use;* that is to say, it may be developed by scientific means. To become a gymnast, you join a gymnasium, and in a short time, by judicious training, you are able to perform with ease many exercises that before you commenced would have been impossible for you to do. To all who want to make the best of their mental powers, I say, consult a phrenologist, and ask him to direct you 'how to make the best of the brain power you possess;' or, to train the intellect, you should put yourself in the hands of those who train young men to prepare for passing

the Civil Service Examinations; or, if you dislike either of these suggestions, read books like Herbert Spencer's '*First Principles*,' or Mill's '*Logic*'; and, in conjunction with such a course of reading, join an institution where there are scientific lectures and a discussion class; listen carefully to what is said upon *both* sides of a question, and use your brain in comparing one argument with the other, and so gradually train your brain to be able to compare and think. If you are preparing for, or already engaged in, business or a profession, you will of course study such books as are available to help you to get at the theory of your business, to help you to more thoroughly understand it in practice. To develop the brain, a simple plan is to earnestly observe what goes on around you daily, and when alone think it carefully over and form your opinion thereon as to whether what is done could be better done, and if the object is worth the struggle."

Method, patience, and earnestness will enable any man to improve his brain power, so that in time, by a careful and judicious training of his intellect, he will be able to form an impartial judgment of men and things. Books are invaluable, as if we select wisely we get the thoughts, opinions and advice of the best and wisest men that have ever lived, upon Philosophy, Science, History, Travels, Government, Finance, Prose and Poetry, upon everything under the sun. There are books "that transport us, as if by enchantment, to the pure air and bright sun; to the murmurs of woods and leaves and water, to the ripple of waves upon sand, and enable us, as in some delightful dream, to cast off the cares and troubles of life. . . . A library is true fairy-land, a very palace of delight, a haven of repose from the storms and troubles of the world. Rich and poor can enjoy it equally, for here, at least, wealth gives no advantage. . . . Some of the wisest of our fellow-creatures have told us that they owed their happiest hours to books. Happy, indeed, is the man who knows really how to read, who can find comfort, counsel and companionship in his books."—*Sir John Lubbock.*

To books I owe some of my happiest hours; but the library has been too enjoyable, and the body has suffered.

To men engaged in the warehouse or desk all day the open air is essential for their health and happiness, and there is much to be learnt outside of books. It is said of Wordsworth that a stranger having on one occasion asked to see his study, the servant said, "This is master's room, but he studies in the fields."

> "The poet's eye in a fine frenzy rolling,
> Doth glance from heaven to earth, from earth to heaven;
> And as imagination bodies forth
> The forms of things unknown, the poet's pen
> Turns them to shapes, and gives to airy nothings
> A local habitation and a name."

As to man's origin, in "*Man's Place in Nature,*" Mr. Huxley writes:—

"The question of questions for mankind—the problem which underlies all others, and is more deeply interesting than any others—is the ascertainment of the place which man occupies in Nature, and of his relations to the universe of things. Whence our race has come, what are the limits of our power over Nature, and of Nature's power over us; to what goal we are tending, are the problems which present themselves anew—and with undiminished interest, to every man born into the world."

I quite agree with Mr. Huxley as to the importance of the inquiry, also that it is our duty to settle the question to the best of our powers from the evidence at our command. Our conclusions may be found to be inaccurate from the improved knowledge of our successors, but it is our duty to the best of our powers to solve the problem of man and his relation te external nature. In the preceding pages I have given my reason for not agreeing with Mr. Darwin as to man's origin, and fail to see with Mr. Huxley that because "every living creature commences its existence under a form different from, and simpler than that which it eventually attains," therefore man must have evolved from an animal inferior to himself. Man has nothing to be ashamed of, if it could be proved that he derived his origin from apes or any other animal. He is what he is, let his origin be what it may. But I deny that a similarity up to a

certain point justifies the conclusions deduced therefrom; and maintain that just as much as there must be the acorn to produce the oak, so must there be the special egg for every animal—the necessary ovum for the production of each; you may develop, you may alter, but each produces after its kind. The germ may be similar, the processes of development as slow and as gradual—man enters into life, and is sustained by a similar process. But the germ though *similar*, is not *the same*, and the origin of every living thing can be traced to the seed of a previously existing thing of the same species—dog from dog, ape from ape, man from man.

Mr. Huxley reminds us that due reflection on his teachings has led mankind to see that the geologist is right, and, however incredible at first sight it appears, we know that the glorious masses of mountains soaring into the sky are, after all, but the hardened sand of primæval seas, or the cooled slag of subterranean furnaces—of one substance with the dullest clay, but raised by inward forces to that place of proud and seemingly inaccessible glory. And he concludes his chapter on "The relations of man to the lower animals," as follows: "And after passion and prejudice have died away, the same result will attend the teachings of the naturalist respecting that great Alps and Andes of the living world—man. Our reverence for the nobility of mankind will not be lessened by the knowledge that man is, in substance and in structure, one with the brutes; for he alone possesses the marvellous endowment of intelligible and rational speech, whereby, in the secular period of his existence, he has slowly accumulated and organised the experience which is almost wholly lost with the cessation of every individual life in other animals; so that now he stands raised upon it as on a mountain top, far above the level of his humble fellows, and transfigured from his grosser nature by reflecting, here and there, a ray from the infinite source of truth."

I am content to leave this part of the subject with the above quotation from our great opponent. Speech, and power to profit by experience, and adapt himself to his

surroundings—what a contrast to the other animals who go on age after age in the same manner! The power to think, to trace effects to their causes! Properly trained, what might men and women be! As it is, too often we find the great ones, almost with the soul of a god, just acting as if they were chained to the body of a beast—too great and too little to be blest. This is what we have to remedy—by studying man, his nature and capacity, strengthening the good so that it rules what are termed the lower or animal faculties of his nature, instead of his being their slave. Men must be told plainly their duty and responsibility. We know as a fact that God is good, that we suffer for our misdeeds; therefore, as God is just, we must have the power, if we will to use it, to do what is right and avoid what is evil. We are free agents, and not like flies in a glass bottle, beating our wings against the invisible wall that surrounds us. Heed not the dangerous doctrine that "It will be all the same a hundred years hence;" the future depends upon the present, and we reap, whilst in this world, according to how we have sown.

The "woman's question" has not, I think, occupied too much attention; it is a question we are only at the beginning of, and one that must be faced and have a fair, free, and searching discussion. The women are well represented; they have some earnest teachers, women who have won the respect and admiration of the community for their disinterested labours in the cause of women's education and advancement. As regards "Female Suffrage," it is because we must enfranchise the whole sex, if we declare in favour of women's suffrage, that the subject requires such careful consideration. As stated in the *Times*, June 29, 1889: "If female suffrage means the political enfranchisement of all women, who are either joint householders with their husbands or householders in their own right, then we have only to say that the proposed change is one of the most momentous, in its essence and its consequences, that have ever been made at a single stroke in the structure of human society."

Why? "Because man and woman were created with

inflexible relations; each with the power in large measure, or in infinitesimal doses, according to opportunity, to infuse the cup of the other's life with sweet or bitter—with nectar or with poison." Therefore it seems to me that woman's mission is not to elect or be elected M.P.'s. Her sphere of influence for her own happiness and that of others is the "home." Her power for good or ill to men and women, and through them upon society, is in co-operation with, and not being in opposition to, man. Her power is in bending and moulding man's character by her attractions, thereby obtaining and securing his affection. Her power is in man's love—making man thereby her willing slave—and, wisely exercised, it is the most potent power in the world for the elevation of society—the progress of man and woman.

"Love is not to be bought—'tis of the soul
The noblest element, the spirit-bond
That links the angel with humanity.
As well migh'st thou attempt to purchase heaven,
To vend the stars, make traffic of the skies,
Or measure out what is immeasurable.
As count each feeling in the pulse of love,
Its height, its depth, its softness, beauty, strength,
And price affections, as thou would'st estates!
Go to! for shame! thy tongue belied thy heart.
Love is God's seal upon the universe,
The hand and sign of His omnipotence;
And hearts enshrining love the most on earth
Find here the most of heaven."

—*Charles Swain.*

We want woman to act as a woman, and to cultivate "womanliness"—a term which signifies to all men an embodiment of the gentle virtues, combined with grace and attractiveness; lovable and loving, with a soft and tender frame of mind, owing to her strong maternal instinct, which prompts her to succour the helpless, or anyone obviously in distress. Kind, charitable, patient and good-tempered; knowing the value of the old proverb, "That a soft answer turneth away wrath."

"O woman! in our hours of ease,
Uncertain, coy, and hard to please,
And variable as the shade
By the light quivering aspen made;
When pain and anguish wring the brow,
A ministering angel thou."—*Scott.*

Home—woman should so manage, that to her husband and children, "There's no place like home;" the woman reaps her reward if she makes home like unto Eden to them. Above all things, a woman should be "homely," and resolve to manage her house, her servants, her children, her husband if she will, so long as the object is the securing of domestic happiness.

Will the present movement add to the happiness of home? I fear not. Do not imagine I have one word to say in disparagement of the higher education of women; on the contrary, I would support any movement the object of which was to raise the tone of women's minds and develope their mental faculties, so as to qualify them for the better performance of their duties in life, as wife, mother, and manager of the house and home. As Princess Christian wrote in the *Queen*, July 6th 1889: "Hygiene has become a modern science, absolutely necessary for every woman to study, in order that her house may be a healthy habitation. Gastronomy in its widest sense is a science. The choice and preparation of food, suitable to climates and seasons, ages and constitutions, should be carefully studied and known." Feeling queer, I consulted Dr. Radcliffe—about three weeks before his death—and he said, "You don't want medicine; you are taking too much out of yourself, and must put more in. To do this, tempt your stomach; have a more varied diet; go to the Metropole or elsewhere, and have a good dinner, &c." I mention this, as there is no doubt many men get below par from want of change of diet, and the wife might prevent indigestion, bad temper, ill-health, if she understood better the importance to men of a tempting repast.

It has been said, and truly, that "there are women—

and women." Woman must always be an interesting study for man. How few women there are with whom you can safely say that the feelings will be subordinate to the intellect. There is no knowing what a woman will do for the sake of a romantic fancy. Men are more disposed to succumb than is generally imagined, and will often risk sacrificing a life's efforts when under the influence of a woman who has attracted their fancy. Men should remember that "a woman may be reckless, but not necessarily wicked; she may be eccentric, yet not improper; she may have weaknesses, but not vices—yet all are classed together in a mass by a hard and fast rule, so that it becomes as great a crime to take a little latitude as to be downright wicked.

"How little women understand men when they try to rule them. . . . As if the strongest bond is not the one that is never seen.

"Let a man once feel that he can come to a woman for sympathy as well as love, for comprehension as well as sympathy, for companionship in his good or bad moods, for laughter as for tears, for sorrow as for joys, for stimulus as for soothing, for passion as for content, and he will ask no more save to rest on her heart, and love, and be loved." "*Miss Kate*," *by Rita*.

The above is the lesson women should learn; therein lies her charm, and her power. I will conclude my remarks about woman with a few quotations from Mrs. Lynn Linton's clever article, entitled "The Threatened Abdication of Man," in the *National Review*, July 1889.

Mrs. Linton writes: "The nature, with the aims and natural duties of women is of all subjects the one most difficult to discuss. On none other is honest criticism so much resented; for none other is wholesale flattery so much demanded. It were better for a writer to question the immortality of the soul, to prove virtue only social convenience and the foundations of religion no stronger than touchwood, than to cast a doubt on the moral supremacy and spiritual enlightenment of those who, to the vain and the blatant among themselves, are

emphatically the Sacred Sex: For though the wise and womanly confess their faults and recognise their limitations together with their virtues and their capacities, the "homasses" and their adherents require that woman, *quâ* women, shall be treated as consecrated by nature to be God's vice-regents over men and things—hence that they shall be held free from blame and above censure even for their mistakes and misdeeds.

"Claiming superiority all round, they do not allow any unlikeness between the sexes in the very qualities essential to each. That certain virtues should be held characteristic of men, and certain others of women, is a heresy for which the heretic is soundly rated. Women have all that men have; and men are failures in proportion as they fall below the standard of women. Women are as magnanimous, as just as men; and men should be, and are blamable in that they are not, as meek as women. Women are as capable, as large all through; and men should be, and are shameless in that they are not, as temperate. Women are endowed with all the virtues, none wanting; while men have only scantlings and samples, failing in the most important. Women represent the divine in humanity; men the brute. And these self-adulators, and the men who adore the sex generally, maintain that the world will improve only as the supremacy of women is confessed and obeyed. It must be a Woman's World if mankind is to be saved. The Millennium will dawn when the feminine element is predominant, and Satan will be chained when the masculine is in subjection. That old Dragon will be under the feet of the Archangel Michael when women rule—as they did in ancient Egypt some thousands of years ago—and when men are relegated to their proper functions as workers that women may enjoy; fighters that women may rest in peace; Calibans whom Ariel may command.

"This excessive self-flattery is at the root of the vexed question of the suffrage. It is this which lends that question its force and gives it its bitterness; for to doubt the wisdom of the measure is to doubt the fitness of those who would profit by it; and to doubt the fitness of women for

any office whatsoever is to blaspheme the sacred sex as only an infidel would—just as to express its faults is to proclaim yourself its traducer; if a man, unchivalrous; if a woman, disloyal. And it is this which makes that question with some a matter of religion more stringent than the Gospels or the Decalogue. The admission of women to the polling-booth, say these enthusiasts, will moralize politics. . . . .

"This moralisation of politics, if the women might but be suffered to shoulder out the men, was promised the Athenians over two thousand years ago. But neither the violet-crowned city, nor any nation since her time, has been bold enough to take the plunge into unknown depths. If any did, it would be doubtful if the pearls of administration fished up would be found better than those the world has already had. Women are made of the same *pâte* as men; though by difference of function the proportions of the ingredients vary; and we do not find that, when put into the same circumstances of temptation as men, they have much more moral force. . . . . Political animosity has no sex, but manifests itself in women exactly in the same way as in men. The voice may be the voice of Jacob, but the hands are the hands of Esau, and there is not a pin to choose between them. So that the higher moralisation of politics by the inclusion of women has no existence so far as accomplished facts have gone; and tolerance and justice are as far to seek in the one camp as in the other. . . . .

"We hear, however, a great deal about the finer perceptions and deeper spiritual insight of women, as some sort of compensation for their comparative lack of reasonableness and respect for legality; and within the limits set by natural conditions this is true enough. Outside these limits it is not. The sex has never yet produced a Moses, a Lycurgus, a Justinian, an Alfred, nor drawn up a Code Napoléon under any other name. Its grandest rulers, its Isabellas and Maria Theresas, have not been equal to its grandest men; but its saints and spiritual heroines, its Elizabeths of Hungary and Catherines of Siena, have stood as high in virtue, if lower in pure intelligence, as any of the masculine saints and martyrs for humanity and righteousness. Still, those social affairs

which it has been woman's portion to regulate have not been such brilliant successes as to shame the broader blunders of men. Fashion, the whole ordering of social intercourse, the education of the daughters, the conditions of domestic service, belong exclusively to women. Have these been so perfectly handled as to encourage us in the revolution proposed? Is the future vouched for by the testimony of the past? Have we warranty for saying that those who have been such good manipulators of a few things should be therefore made absolute masters over many? We leave the answer to the personal knowledge of every man and woman in England. But the women who have been worsted by their maids are supposed capable of bringing to better issues than at present those difficult problems in imperial legislation which baffle our wisest statesmen. What they have not been able to do in the small domain which lies between the kitchen and the garret, they are held able to accomplish without a hitch when dealing with taxation, the colonies, wars, alliances, treaties, the Sugar bounties, and the Canadian Fisheries. It may be so; but *lucus a non lucendo* is scarcely the best of all possible definitions for efficiency.

"Women are said to be held in subjection by men. True in the past; with respect to certain laws now rescinded, it is in no wise true of the present. As a matter of fact, it is they who hold the men in leash, and the wife-ruled husband is a thing neither rare to find nor derided when found. As wife, mother, or mistress, a clever women has all power, and uses it. . . . In her own home this poor slave, whose sad fate has been the theme for so much cheap indignation and cheaper pathos in these latter days, reigns supreme by her own will alone, and for the most part holds the reins with a wrist of iron.

"Who among the Women's Rights women ever hints at that obsolete doctrine of womanly duties? Who makes a husband's happiness, wishes, antipathies, idiosyncrasies of the smallest account in the preachments made by women to women, when freedom—that is, social disorganisation—is the theme of their lessons? No one! Emphatically, no

one! The doctrine of revolt against all her former duties, of disdain for all her former virtues, the doctrine of selfishness and self-consideration, of her right to boldly dabble in filth hitherto concealed from her knowledge, of her right to be manly and no longer womanly—this is the doctrine that is alone taught. All the sweet qualities of devotion, of affection, of patience, forbearance, modesty, of the quiet acceptance of irksome duties as part of the law of her life—all that makes women valuable members of society, beautiful as individuals, and indispensable in the home, has gone by the board in favour of the coarse and rampant individualism which seeks to rule and does not care to obey. . . .

"The question lies with men to decide. They have the power to admit women to the vote, or to still exclude them. They hold the key of the political citadel, and can hold or surrender at their will. But they have also to reckon with the dissentient women—those who still hold by the beautiful ideal of their own sex on the one hand, and who, on the other, believe the rule of men to be better for the nation than that of women. It will be no slight thing to betray their confidence; to shake to the foundations their trust and honour; to destroy their ideal of manly fitness and womanly sweetness. All of which must needs come about if this national stronghold of masculine government is delivered up to a band of noisy screeching assailants whose demands are formulated by vanity and supported by idleness; and who, without a sense of the great law of social inter-dependence, are doing what they can to bring about social disintegration also, with the political suicide they are demanding from man—including national disgrace and social disorganisation—who are doing their best to commit sexual suicide for themselves." . . .

The article in its entirety I agree with, and should like to see it published and distributed to every house in the kingdom; every woman should carefully read it and think over it. It is writetn by a "true friend," so rare to meet with in life; one who has the moral courage to tell her own sex their faults, or rather weaknesses.

"To bear all naked truths,
And to envisage circumstance, all calm,
That is the top of sovereignty."
—*Keat's*, "*Hyperion*."

A man is only wise in proportion as he can realise the inevitable action of God's laws, and that it is a truism "that virtue is its own reward," as the more virtuous we are, the happier; the more vicious we are, the more miserable. The time has come when we must value men and women by their lives, and judge them as good or bad by their actions, and not by their professions of belief. To prepare them for this better life here they must be taught to see that punishment or reward follows conduct in this world; the Creator does not rely upon deferred punishment in another world. To pray and be forgiven may satisfy some minds, but it is a delusion and a snare. I say emphatically "that the Creator always punishes;" there is only one way of getting the punishment mitigated, "cease to disobey." But it is a fact that "as we sow, we shall reap."

"What do we mean when we talk of the moral *law?* We mean, I venture to say, that rule of action which necessarily arises out of the relation of reason to itself as its own end. . . . The special characteristic of moral necessity is denoted by the word "ought." It is nonsense to say that two sides of a triangle ought to be greater than the third, or that two and two ought to make four. The necessity which the word "ought" expresses is derived from a law of ideal relation, obligatory on our wills. . . Expedience, utility can but counsel. The moral law commands. It claims obedience as a thing absolutely good, as an end in itself; and by that very claim it exhibits itself as transcending the range of human experience, as universal, eternal, supreme over "all thinking things, the objects of all thought." Of this law the organon is the Practical Reason, the Moral Understanding, Conscience. . . . Are we here met with an objection that as a matter of fact the moral judgments, which have obtained among men, are diverse and irreconcileable? The objection is not a novel one, and, as Hooker goes on to

observe, it was sufficiently met by St. Augustine a thousand years ago. Do as thou wouldst be done to, is a sentence which all nations under heaven are agreed upon, and here is a sufficient germ for a complete ethical code. The sense of duty is a form of the mind itself, although it may be said to exist as "a blank formula," which is filled up in a variety of ways. . . . The sense of duty is universal; it is an essential attribute of our nature, inseparable from the consciousness of self and non-self; not a complete revelation, but the revelation of an idea, bound to develop according to its laws, like the idea, say, of geometry. . . . Human history is the history of the education of conscience, of the ever-increasing apprehension of the moral law, of the widening of the circle of ethical obligation.

"I hold, then, that the first fact about man is his consciousness of the moral law, and of his obligation to obey it. But the very words "law" and "obligation" imply a penal sanction. The categorical imperative, "Thou oughtest," does not, and cannot mean, "Thou mayest if thou wilt, and if thou dost not, thou wilt be none the worse." What it does mean is this: "That is right; it *should* be; it is unconditionally desirable; thou canst do it, and thou must: thus dictates the law of thy being, the law that thou art born under, which it is thy great good to obey, thy supreme evil to disobey." Such is the witness in ourselves. And its testimony is supremely rational. "Good doth follow unto all things by observing the course of their nature, and, on the contrary side, evil by not observing it. And is it possible that man, being not only the noblest creature in the world, but even a world in himself, his transgressing the law of his nature should draw no manner of harm after it? Yes: tribulation and anguish unto every soul that doeth evil." So Hooker, who never wrote more judiciously. His argument does but formally justify an universal, ineradicable feeling of humanity. The deep conviction that in moral evil must be sought the explanation of physical evil, is the common heritage of our race. That there is an inseparable connexion between wrong-doing and punishment, is an organic instinct of conscience. And instinct—we may call it, with Kant,

the Voice of God—never deceives. There is always a reality which corresponds with its anticipation. What answers to the instinct of retributive justice is punishment. It is as real as the law. It is contained in the law. It is involved in the transgression. It is, in Hegel's phrase, "the other half of crime." Let us realise this. Punishment is not something arbitrary. Wrong-doing—called, variously, according to the point of view from which it is regarded, sin, crime, delict—is the assertion of a man's own particular self-will against the Universal Will, which is Supreme Reason, Supreme Right—for reason and right are synonymous. Penalty is the re-assertion of the Universal Will. It is not a wrong done to the criminal. It is a right done to him to redress his wrong. It is a manifestation, an application, to him of that reason wherein he too consists, and which he has outraged. His compulsion is undone. He is restored to his right. The moral law must rule over all: over the good by their submission to its behests, over the evil by their endurance of its penalties. Justice is an absolute and aboriginal principle of it. And justice is well defined by the Roman jurisprudent as "the constant and perpetual will to render to every man his right." Punishment is the right of the wrong-doer. It is the application of justice to him. "It is," in St. Augustine's fine phrase, "the justice of the unjust." The wrong whereby he has transgressed the law of right has incurred a debt. Justice requires that the debt must be paid, that the wrong must be expiated.

Yes, *expiated*. This is the first object of punishment—to make satisfaction to outraged law. Nothing is more profoundly unphilosophical than the notion so dear to the sickly sentimentality of the day, that when a man ceases to do evil, a sponge is passed, so to speak, over the reckoning against him.

> "A spotless child sleeps on the flowering moss—
> 'Tis well for him; but when a sinful man
> Envying such slumber, may desire to put
> His guilt away, shall he return at once
> To rest by lying there? Our sires knew well
> The fitting course for such; dark cells, dim lamps,
> A stone floor one may writhe on like a worm;
> No mossy pillow blue with violets!"

"Profoundly true are these verses of the most profound of living poets. Similar is the teaching of Plato in the *Gorgias*, so strangely misapprehended by some of his modern interpreters, who have read him with the eyes of a nineteenth-century greengrocer. "The doer of unjust actions is miserable in any case; more miserable, however, if he be not punished and does not meet with retribution, and less miserable if he be punished, and meets with retribution at the hands of gods and men." The whole argument of Socrates in this famous passage is founded on the need of expiation: "The greatest of evils," he insists, "is for a guilty man to escape punishment." For, "he who is punished and suffers retribution, suffers justly; but justice is good: so that he who thus suffers, suffers what is good." St. Augustine has summed it up in four pregnant words: "Nulla pœna, quanta pœna!" —"*The Ethics of Punishment*," *W. J. Lilly, The "Fortnightly Review*," July 1889.

In our study of men and women our judgment of their actions will depend upon our belief how far they are free agents. Allowing, of course, for what they are from the law of heredity and their environments, have they the power within themselves of making their own character? In my opinion the character of a man or woman is more or less of their own making; it is not a something impressed upon him or her from without, but a something shaped by themselves from within. Man is, according to a wise Spanish proverb, "The son of his own deeds." Or, as the great thinker has put it: "Each man sees in the universe around him what each man brings the faculty of seeing." The world is to us what we culture our minds to see in it, and make of it. The mind is capable of growth and expansion in all directions, but it is necessary for mental development to train the moral and æsthetic, as well as the intellectual faculties.

Men should be taught from the earliest years not only that they have free-will, but that their success and happiness in life depends entirely upon whether they resolve that this free-will shall be their guiding star. In beginning the struggle of life, not only should there be no

doubt in the mind as to this freedom of their will, there should also be a belief in the power of the will, and the greater pleasure there is in being able in life's trials to put aside their own desires and wishes and to act from a sense of duty, for the sake of what is right. What is life without this freedom, this self-estimation to keep in subjection the animal part of our nature, and conform our will to the higher —the natural self; to rise from the subjective to the objective? To those who object to man's free will, there is Johnson's reply, "Sir, a man can walk to the right or to the left, so he has a free-will."

Dr. Tom Robinson summed up a lecture he gave upon "The power of the will," as follows:—

"I believe every man and woman, who has a sound mind, to be capable of controlling their own thoughts, words, and deeds.

"I believe the Will-power obeys the same laws as the muscles of the arm.

"I believe, by use and a right conception of life and duty, that we can all develop this Will-power by use, until it becomes so powerful that it will surmount any obstacle which lies within the range of possibility.

"I believe that very few human beings ever reach the maximum of their Will-power."

The will-power is great in men like Julius Cæsar, Wellington, Napoleon, Gordon, Bismarck, Dr. Arnold; we cannot all of us do as they have done, but we can *all* of us exercise this power more than we do. We inherit more or less the failings of our forefathers, but to all of us, if we steadfastly strive at every opportunity, by using our will-power, to check the evil within us, we shall not only check, but in time overcome, the evil. Upon any other basis the whole theory of punishment, human and divine, would be cruel and unjust. If "I ought" to do a thing in a certain way, or be punished, implies that there is the power within me that "I can" do it. If honest, we must admit with Dr. Johnson that we *know* our will is free. As we know that man *is* responsible for his actions, that he ought and is expected to act from a sense of duty, therefore he must be

capable, if he wills, of self-formation and self-determination. It is true that—

"Our deeds are fetters that we forge ourselves."

Everyone should have an object in life, some ruling purpose in reference to his own life and that of his fellow-creatures; it is the duty of each of us to use the power we possess, each in his particular calling, for the support of himself and those dependent upon him: and filling up his leisure in studying the world and the Creator's laws in reference to it, so as to make the best of it; and the improvement of society, by helping in the efforts made for the promotion of industry, thrift, temperance, comfort, education, morality, contentment, and happiness of men and women. For the progress of men and women, we want the teaching time more profitably used; it is cruel wasting the precious time of the young people in teaching the wrong thing, or that higher education which may be useful to the few, but unprofitable and useless to the majority, whose time might be, and should be employed in teaching them what would be of greater advantage to them in the battle of life. Those who require the higher education will seek after it after they have left school.

The essential point is to fix upon their brains that if they disobey the laws of God, from ignorance or defiance, they will suffer a penalty in proportion; that all progress, all advancement, is owing to knowledge of the laws of God; having an implicit faith in the "fixed and unvariable operations of the laws of nature." Man has immense power, if he be trained to utilise it for the common good; to do this, he must begin the world with a belief in the fixity of the laws of God; therefore it is folly—nay, worse—for men to pray for events which are, in fact, not regulated by wish or will, but by what has gone before up to the beginning of time. "Man contributes nothing to operations except the applying or withdrawing of natural bodies; Nature, internally, performs the rest."—*Bacon.*

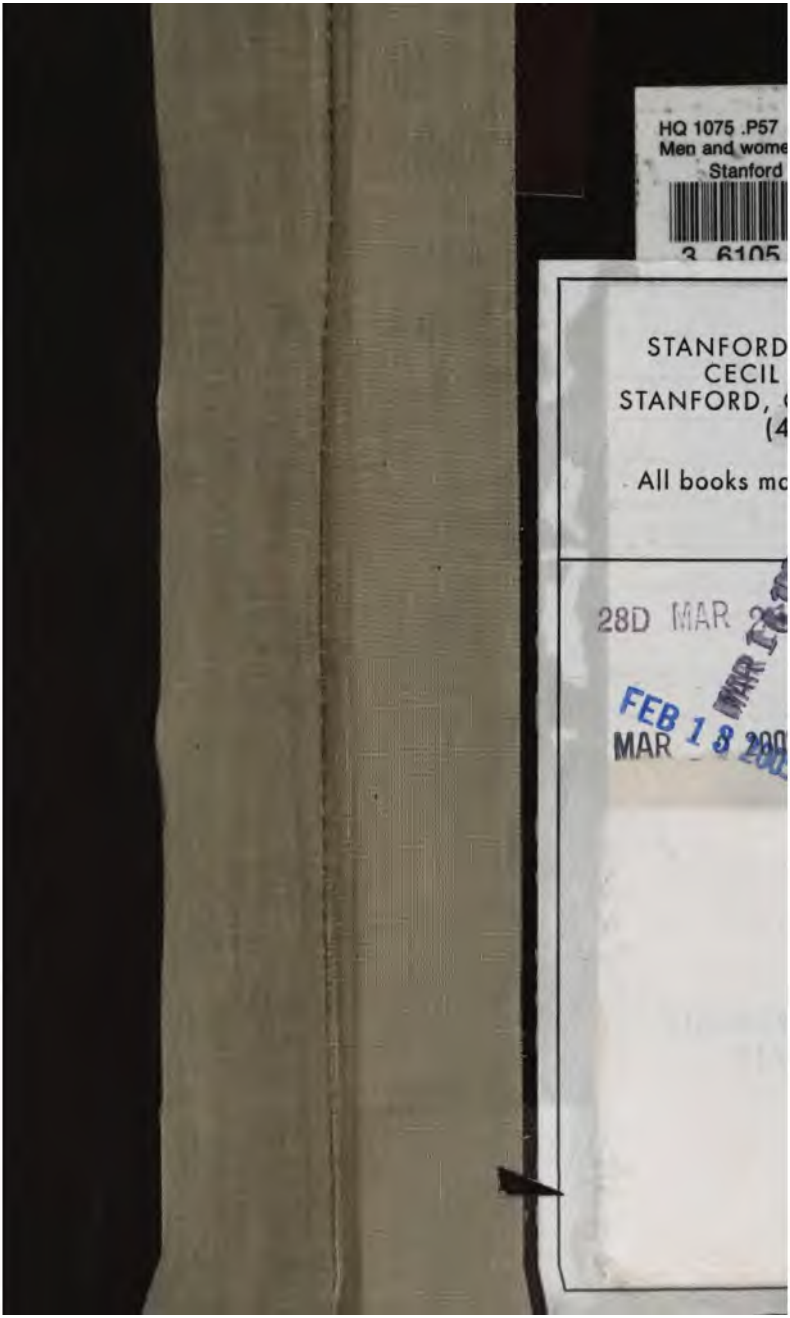
To men and women anxious to make the best of this world, I say, have faith in the laws of God; do your duty to the

best of your ability; be just and fear not. It will be well for humanity when mankind, legally and socially, applies to all actions by man or woman, the simple creed of "Doing unto others as, similarly situated, you would that others should do unto you." It is true "That a farewell is happy as it is sad." We grieve at parting from those we honour and respect; it is a tribute of our respect to those departing from us. Imagine leaving the world without an eyelid being moistened by the thought that "never again" will your voice be heard—gone for evermore, missed and regretted by no one. To depart without a tear being shed is unmistakeable evidence of a selfish life. What was said of life by Francis Quarles is applicable to all time—past, present, and future. To the majority of us it is like

> "A momentary ray,
> Smiling in a winter's day.
> 'Tis a current's rapid stream:
> 'Tis a shadow, 'tis a dream."

In conclusion, I would remind you that, although the end of each day brings us nearer to our last resting-place, it need not trouble us if we strive to do our best whilst here. Life's journey will be happiest for those who are trustful, reverent, thankful, and hopeful, yet who do not expect too much; the contented mind is truly a continual feast. It is a pleasure to observe, a greater pleasure to be able to reason, a still greater pleasure to understand that God has not made two brains alike; therefore, it is a great error to be angry with those who differ in opinion with you, for, after all, when we reach the end of life's journey, we must admit how true it is that

> "Behold, we know not anything;
> I can but trust that good shall fall
> At last—far off—at last to all,
> And every winter change to spring.
>
> "So runs my dream: but what am I?
> An infant crying in the night:
> And with no language but a cry."
>
> —*Tennyson.*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